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THE

MISSIONARY HERALD.

VOL. LXXXIII. — MAY, 1887. — No. V.

FINANCIAL. — We are happy to report that the receipts from donations for the month of March were about \$3,000 in advance of those for the corresponding month last year; also that the receipts from legacies for the same month advanced about \$9,000, a total gain for the month of nearly \$12,000. This is so far favorable, and if the relative advance continues for the remaining five months, all the friends of the Board will have occasion to rejoice. But special efforts are needed on the part of pastors, churches, and individual donors, in order that this desirable end may be achieved. For the first seven months of the fiscal year, as a whole, the receipts from donations are still about \$7,000 behind those for the corresponding period of the preceding year; also, those from legacies about \$19,000 behind; while the expenditures for these seven months, in consequence of the larger number of new laborers sent out during this period, have been increased by more than \$35,000. In this increase of new laborers and in the recent appointment of a still larger number—nine since the issue of the April *Herald* with several others under consideration—we all rejoice with thanksgiving to God. But the call for enlarged contributions is of course thus emphasized. Please read, in this connection, the special appeals, presented upon subsequent pages of this number of the *Herald*, in behalf of Turkey and Japan. Let fervent prayer ascend that we may be equal to our great hour of opportunity.

LET no one fail to read the remarkable account from Bailundu, West Africa, to be found in the Young People's Department for this month. The story of the faith and zeal of the young people just out of heathenism, and of their patience and firmness under persecution, is thrilling indeed. A good lesson in benevolence may be learned in Christian lands from these children of Africa, who brought cloth and chickens and corn to give for missionary work in Micronesia.

THE thirst for English exhibited by the Japanese is well illustrated by a story that comes from Tokyo of a foreigner who saluted a jinrikisha coolie, as he was seated by his vehicle on a bitterly cold night and, by the light of a farthing candle, was holding some paper before him. "What are you reading there, my man?" The answer came in cheerful tones: "I am trying to learn English, sir." So all over the empire, from the palaces of cabinet officers down to the huts of the coolies, the Japanese are trying to learn English.

THE letters from our missions published this month and last month show that the Week of Prayer was attended with special spiritual blessings in many places. The native churches in all parts of the world seem to be deeply impressed by the thought of such union in prayer, and we hear from China, Japan, and India, as well as from regions not so remote, that the meetings in January last were of unusual interest and power. The veteran Dr. Elias Riggs, now at Aintab, writes that the First and Second Churches of that city, the former holding 1,500 persons, and the latter 1,000, were crowded at dawn of New Year's morning. Both these churches were open for daily services during the Week of Prayer, the former for one hour before sunrise, and the latter for an hour before sunset, and hundreds of people were present. If any think that in our own land the Week of Prayer has lost, or is losing, its value, let them be assured that this is not true in mission lands. If it were kept closer to its original intent, there would be no occasion to question its continued usefulness anywhere.

DECPATCHES from Smyrna to the public press, dated April 3, report that the house of "a Greek Protestant, a naturalized American," doubtless referring to Rev. Dr. Constantine, had been stoned by a mob, and that "The Rest" had been closed to avoid further trouble. We have no other information as to this outbreak, as we surely should have had, had any serious damage occurred to life or property. The letter from Dr. Constantine, on another page, dated February 21, indicates the nature of the hostility which has been awakened, leading subsequently to this outbreak. The position of our brethren must be trying for the present, yet we confidently hope that the result will be the wider dissemination of the gospel.

MR. JENCKS, of Japan, sends a table showing the number of churches connected with the mission of the American Board, not including the Northern Japan Mission, together with the membership from 1879 to 1886:—

	1880	1881	1882	1883	1884	1885	1886
Number of Churches	16	17	18	19	22	28	31
Membership	513	660	881	1,097	1,791	2,752	3,465

MR. HARRIS, who now has charge of the out-stations of Amahlongwa and Ifume in the Zulu Mission, writes to *The Natalian* of the work at Amahlongwa, of which we have few particulars in our letters. Mr. Harris states that on the second of January the new church was dedicated, after which the sacrament of the Lord's Supper was administered, and six new members were received. The afternoon was occupied in the examination of candidates for admission. Altogether there were fifty-six applicants, most of them, until recently, having had little or no connection with the church. The accounts these converts gave of the work of grace in their hearts is said to have been very gratifying. They seem to have been deeply convinced of their sins and to implicitly trust the Saviour. Rev. Mr. Wilder, of Umtwalume, has rendered much assistance there, but the direct effort has been largely by a native preacher who resides in the place. This native preacher, Simone, is a graduate from Amanzimtote Seminary, and for many years there has been no white missionary residing at Amahlongwa.

It is a pleasure to record the gift of two churchbells for Africa: one for the chapel at Kambini, a gift from the students of Fisk University, where Mr. and Mrs. Ousley graduated; and the other for the church at Amahlongwa, Natal, presented by one who was born at that place, in memory of her father, a member of the Zulu Mission at the time of his death, and whose grave is in Natal.

A BANKER at Sendai, Japan, a non-Christian, has just given ten thousand *yen* to the school established by our mission in that city, with the distinct understanding and wish that this school is to be like the Doshisha at Kyoto, a thoroughly Christian institution in which the Bible shall be taught. And the best part of the story is that many of the students in the newly established school are already feeling deeply the power of the gospel.

The Church at Home and Abroad is in error in saying that through the receipt of large legacies the American Board is able to send forth more laborers into the vineyard. In common with most Congregational societies, especially the American Home Missionary Society and the American Missionary Association, the legacies to the American Board thus far this year have greatly fallen off from the average of previous years. It is a joy to think that our friends have not died and are still here to aid, but the deficit from this source of supply is unexpectedly large.

ONE of the hopeful features of the work in Japan is the persistence with which churches labor even when deprived of pastoral supervision. Mr. Rowland reports that on the second Sabbath of January fourteen new members were received into the church at Okayama — eight men and six women. The church has been without a pastor for many months, yet it has remained in good working condition, and this addition to its numbers shows the efficiency of its work.

THE *Annals* of the Society for the Propagation of the Faith, for November last, contains the report of the receipts and expenditures of this great Roman Catholic missionary organization for the year 1885. The receipts amount to \$1,325,300, of which, in round numbers, Europe furnishes \$1,286,000; Asia, \$2,000; Africa, \$7,000; America, \$28,000, and Oceanica, \$2,000. The common impression is that Roman Catholics give enormous sums for missionary work, but it will be seen that this is an error. The report shows that their contributions are about *one seventh* of the amount raised for foreign missions by the Protestant societies of Europe and America. The *Allgemeine Missions Zeitschrift*, however, calls attention to the fact that aside from invested property, such as the foundations of various orders, monasteries, etc., the Roman Catholics also receive grants-in-aid for their missions from governments. France openly supports Romish missionaries, and Spain has recently proposed to do the same among the Caroline Islands. It is a surprising statement given in the *Annals* in regard to its own circulation. Printed every second month in several languages, it has a total circulation of 256,960 copies. Of these, 166,000 are in French, only 12,050 in English, 31,200 in German; the rest are in Spanish, Flemish, Italian, Portuguese, Dutch, etc.

WE have been interested in the report of a native preacher in the Sirur district of the Marathi Mission, forwarded by Rev. Mr. Winsor, giving month by month the number of times this helper has preached in the different villages, together with the number of hearers, both men and women. The totals are remarkable. During the year this man has preached 666 times, in 256 villages, having as the total number of hearers 9,636, of whom 7,680 were men and 1,956 were women. From such an amount of seed-sowing there must be, in time, a harvest.

WE have in hand an account from the pen of Mr. Marden, of Marash, additional to that given by him last month, of the "Lovists" of Zeitoon and of the remarkable religious interest in that region. This, and much other interesting matter, we are obliged to put over for lack of room. In our next issue we hope to have full reports from Micronesia by the *Morning Star*.

REV. LUTHER H. GULICK, M.D. reports, in *The Independent*, the statistics of Protestant missions in China for the year 1886, showing that the total number of foreign missionaries is 892, of whom 432 are men, 310 are wives, and 150 are single women. This is about double the number of the laborers in 1877. The number of churches is not given; but while the returns for native workers are spoken of as quite incomplete, there is a report of 134 ordained ministers and 1,154 helpers not ordained. The communicants are given as 28,119; that is, the tables enumerate that number; while Dr. Gulick believes that if the reports were all in to date, the number of communicants would not fall below 30,000. This is an increase of over one hundred per cent. in nine years. The missionary outlook in China is full of encouragement.

WE referred last month to Joseph Thomson's utterances in reference to the liquor traffic in Africa. *The Church Missionary Intelligencer* brings together testimonials from various other quarters in regard to the extent and fearfully demoralizing character of this traffic. It is said that sixty thousand hogsheads, of fifty gallons each, is the annual consumption of foreign spirits along the western coast, from the Niger to the Cameroons. The National African Company's steamers recently carried to two factories on the Brass River twenty-five thousand cases of gin and demijohns of rum. One writer affirms that he has seen boys and girls fourteen and fifteen years old getting their wages in this poison, and certain honorable merchants on the West Coast have been obliged to retire from trade altogether because their consciences would not allow them to deal in this liquor which had become, in some sort, the currency of trade. It is sad to say that Germany is the chief offender in this matter. Exports of intoxicating liquors to Africa from Bremen and Hamburg, in 1884, were 7,136,263 gallons, valued at \$3,568,170, and it is affirmed that this by no means measures all that Germany does in this trade. A Mohammedan prince, the king of Nupe, a little over a year ago forwarded a letter to Bishop Crowther, in which he beseeches him to prevent the introduction of gin or rum into his dominions: "It has ruined our country; it has ruined our people very much; it has mad our people become mad." And he implores the bishop to "ask the English

Queen to prevent bringing *barasa* into this land." It is sad to think that it was the influence of Germany, in the Berlin Conference, which prevented the passage of the restriction upon the introduction of spirits into the Congo Free State, proposed by Sir E. Malet. Cannot the public opinion of the civilized world be brought to bear upon Germany to prevent her connivance at this fearful traffic?

ON the twentieth of February the governor of Natal gave notice that, with the approval of Her Majesty's Government and the acquiescence of the chiefs and people of Zululand, the authority of the Queen had been extended over Eastern Zululand. This action the colonists in Natal had long desired should be taken, as giving promise of greatest stability in the political affairs of Southeastern Africa.

THE District Secretary for the States of the Interior, who has been in the service for a quarter of a century, writes, April 8: "I have never known anything in the history of this department that compares with the experience of the past six months, in respect to persons offering themselves for service for the Board." This is one of "the signs of the times" which indicates that somebody has been praying. Let the prayers continue "with thanksgiving," and the consecrated gifts accompany them.

THE pastor of one of the churches of the Northwest, sending a letter of recommendation of two young ladies, the letter signed by himself and his five deacons, writes: "There are no young ladies in my church who have done so much Christian work as these twin-sisters; and I am very certain that workers who have shown themselves so faithful and efficient at home will do good work in the foreign field. I am glad that the First Church can send two such noble workers in this our semi-centennial year. May the Lord accept our jubilee gift; and may his kingdom be advanced by it." God is bestowing great honor, during these days, upon some of the churches of the Northwest, which are affording new illustrations of "the fellowship of home and foreign missions."

THE Archbishops of Canterbury and York and the Bishop of London have made an appointment of Rev. G. F. P. Blyth as "Bishop of the Anglican Church in Jerusalem in the East." The way was opened for this appointment by the withdrawal of the Prussian government from the arrangement which was entered into some years ago, for the alternate appointment of the bishops by the authorities of Prussian and English churches. In a recent published letter from the Archbishops of Canterbury and York, an explanation is made in view of the fact that it might be regarded as an improper interference with the Greek Patriarch for the English Church to designate any one as Bishop of Jerusalem. The English ecclesiastics testify that "His Holiness" the Patriarch has expressed himself warmly toward the English Church, and that it is his fervent desire to secure "nearer intercourse between the Orthodox Eastern Church and the Anglican Church." The Patriarch having thus invited the coming of an Anglican bishop to Jerusalem, the appointment has been made. The English High Church organs are in distress at this want of recognition of the Greek Church as sufficient for the region, and speak of the English movement there as a schism.

IN the English Church Missionary Society's report for last year, a native pastor of Arungabad, India, stated that a Mohammedan official interposed to forbid the baptism of certain converts and greatly harassed the preacher in his work, but now this preacher reports that the same Mohammedan official has sent him a letter, with his compliments, asking if he will "please come and baptize some more people ; these Christians are making so much better villagers."

WE wish it could be said of all educational institutions at home and abroad, what Mr. Tracy says of Anatolia College at Marsovan : "Our college exists to convert men to Christ, and we are most happy to say hopeful conversions seem to be occurring every week. We have an inquiry-meeting after the Sunday-evening service, attended by about forty persons on an average. Persons also come to us privately about the interests of their souls."

A LETTER just received in this country from M. Reveillaud controverts an article lately published in the English *Independent*, in which a correspondent in France asserts that Protestantism in France is losing ground through mixed marriages of Protestants and Roman Catholics. The losses are believed to be more than compensated by the gains.

THE last *Chronicle* of the London Missionary Society, in noticing the death of one of its veteran missionaries in India, after fifty years of service, incidentally speaks of the great change he had witnessed in the number of Christians, from 30,000 to 500,000 during that period—a progress which betokens the ultimate conquest of India for Christ.

It is evident that the English Church Missionary Society does not act upon the idea that the officers of missionary societies should not make inquiries upon doctrinal points, but should leave these entirely to ecclesiastical bodies. This is shown by a record in the journal of James Hannington, whom we now call the martyred Bishop of East Central Africa, when he applied for appointment in February, 1882, the candidate at that time having been for some years an ordained minister and pastor. Mr. Wigram, who is referred to in the journal, was one of the secretaries of the Church Missionary Society. The record is as follows, except the italics, which are ours : "Proceeded to Hampstead, where Mr. Wigram lives, and after dinner had a long discussion about my going out as a missionary. *Wigram gave me a most tremendous sounding on all points of the faith.*"

China's Millions for February gives the following touching message in a letter from Mr. Cooper, in a visit to the village of Fuh-hsing, province of Ngan-whi : "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said in a plaintive voice, 'I believe, and my brothers believe ; but oh ! why did you not come a few years sooner ? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner ?' How many millions there are in this dark land for whom it will soon be too late ! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant."

SPECIAL HELP FOR THE TURKISH MISSIONS.

STRENUOUS efforts have been made for years past by the Prudential Committee of the American Board, to diminish expenditures in the Turkish missions, in order to meet the necessities of the work in other fields, as in India, China, and Japan. The native Christians have been urged to assume the support of their own churches and schools, and some of them, in view of their peculiar circumstances, have made generous response. The self-denying efforts of many to educate their children, to erect houses of worship, and to secure the necessary means of living for their preachers and pastors are worthy of all praise. Notwithstanding the exactions of the government and the general poverty of the people, the number of self-supporting churches compares favorably with that of home mission churches in our own favored land.

But for the political situation, the paralysis of trade and the mechanical arts, and the utter exhaustion of the country, — compelled of late years to maintain an immense army, so as to be ready to thwart the designs of Russia and Austria, at an expense hardly less disastrous than that incurred by actual war, — the missions of the Board in the Turkish Empire would now be far on the way to independence and self-support. As it is, shall we give up these struggling Evangelical communities, — the very life and hope of the millions of this great empire, whatever may be its political future, — or shall we continue to render them such assistance as may secure the ultimate triumph of the gospel?

In November last the Committee, in the exercise of a wise discrimination in the distribution of funds that were inadequate by nearly \$100,000 to meet the demand of all the fields, was unable to grant several urgent requests from the Turkish missions. The result is even more painful than was anticipated. Letters from several stations dwell upon the distress which will be occasioned if native preachers and teachers must be dismissed, — in one instance possibly ten at a single station, where, by reason of the ravages of locusts last year, the cost of wheat and other breadstuffs had been raised to famine prices. What can be expected from a people whose wives and children are suffering for the necessities of life, toward the support of their own religious institutions? In the meanwhile, throughout the entire Turkish field, tax-gatherers must get from the non-Moslem population the means of sustaining their Moslem neighbors who have been drafted into the army. Piteous tales of exaction and bitter wrong — lands and houses, such as they are, sold for taxes; the last goat taken from the widow, the last blanket wrested from the mother and children — only illustrate the wretchedness of the people and the straits to which the Turkish government is driven in its desperate struggle for life.

In view of the representations made by some of the missionaries, almost disheartened by the reductions made on their supplies, the Committee has in some cases ventured to restore one half of the reduction made.

In the Publishing Department, a branch of service vitally necessary to the progress of the work, there has been, in consequence of the increasing poverty of the people, a great falling off of receipts for books and papers sold, amounting

the past year to not far from \$2,000. Now the churches and Sabbath-schools must have books. An edition of 5,000 question-books is needed for the more than 10,000 children in the Sabbath-schools. The question-book is to contain two hundred pages and is ready for the press; also, a much-needed commentary on the Four Gospels. The failure of the expected receipts last year, and like failure anticipated this year also, in view of the general distress, is thus crippling our publication work, and with what result to the thousands and tens of thousands of parents and children!

There seems, therefore, to be no way of relief but to ask for special contributions to meet these unexpected and painful calls from Turkey. We beg, therefore, an immediate response from our friends. Let those who have already made their contributions for the year, and those who have still to do so, send a special offering for the relief of the work in Turkey. Let Sabbath-schools give to supply question-books to the poor children in ancient Bithynia, Pontus, Cappadocia, and Mesopotamia. A gift of twenty dollars will furnish one hundred question-books. Let all who have watched and rejoiced in the progress of the gospel in the Turkish Empire, never more hopeful on its spiritual side than now, take part in making up a special contribution of not less than \$10,000 for pressing needs in the Turkish missions. Send to L. S. Ward, Treasurer, No. 1 Somerset Street, Boston, for the "Relief Fund."

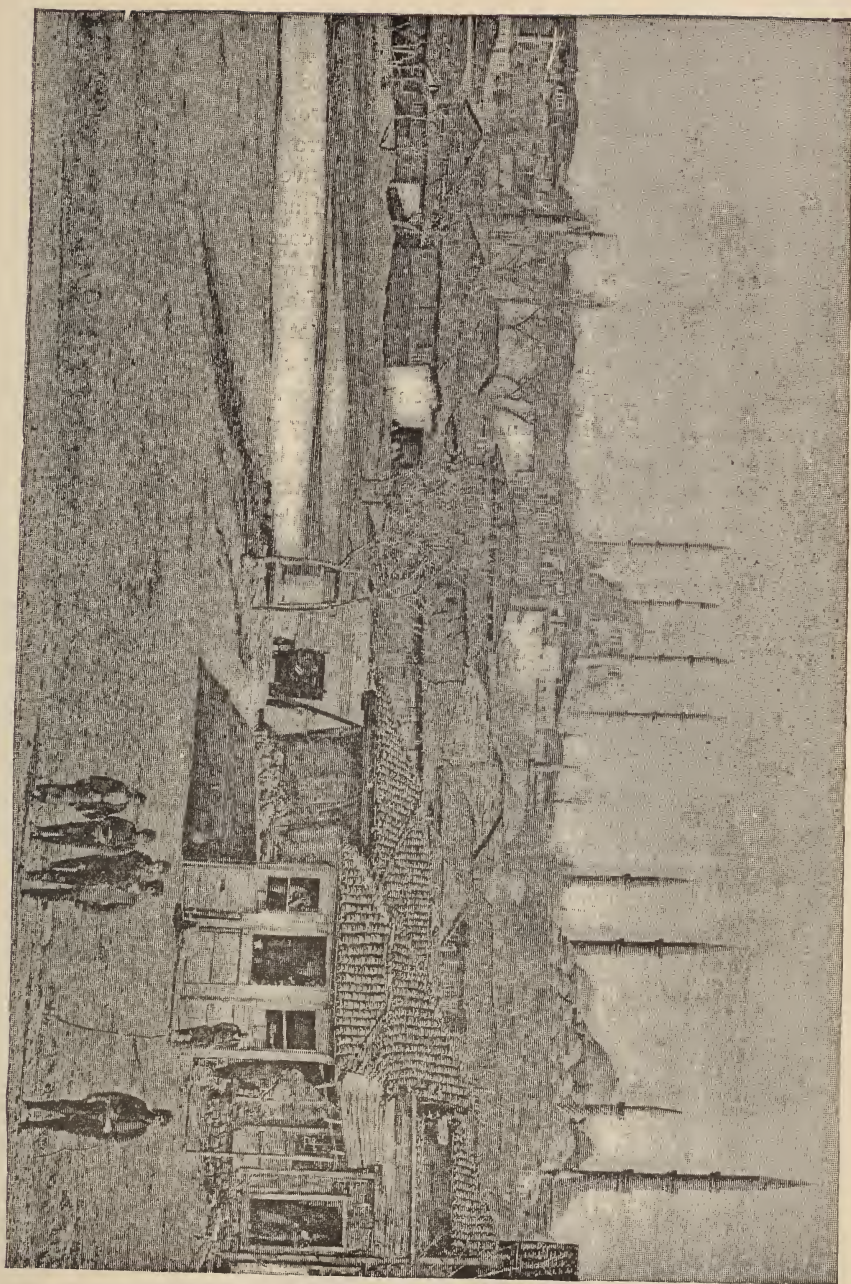
ADRIANOPLE.

BY REV. JOSEPH K. GREENE, OF CONSTANTINOPLE.

ADRIANOPLE, situated on the bank of the ancient Hebrus, now the Maritza, the principal river of European Turkey south of the Balkan Mountains, was an important town of ancient Thrace. Restored by command of the Emperor Hadrian about A.D. 120, the city took his name. It was here that Constantine the Great defeated Licinius, A.D. 323, and became thenceforth sole ruler of the Roman Empire. The most important city of the Eastern Empire after Constantinople, it has been the scene of numerous battles and has passed successively into the hands of Romans, Greeks, Bulgarians, Crusaders, and Turks. Captured by the latter in 1361, it remained ninety-two years the capital of the Turkish Empire.

Twice in the present century Adrianople has fallen, as the prize of war, into the hands of the Russians, and twice has been restored to the Turks on the conclusion of peace. Save Constantinople, it is the only important European city left to the Turks east of Macedonia. Situated on the direct line of railway between Vienna and Constantinople, about one hundred and forty miles northwest of the latter city, it is, no doubt, destined ere long to attain a growth and importance hitherto unknown. This through line of railway is already built, save the section of about one hundred miles between the boundaries of Eastern Roumelia and Servia; and when the construction of this section, delayed by reason of the Bulgarian troubles, is completed, travelers will be able to go by rail from Vienna to Constantinople at least within sixty hours.

The present city of Adrianople is both grand and mean in appearance. Seen



ADRIANOPLE, EUROPEAN TURKEY.

from a distance across the plain, the three royal mosques, crowning the central and elevated portions of the city, make a splendid show. The most magnificent of these mosques is that of Sultan Selim II (1566-1574), built, in part, of material brought from the despoiled city of Famagosta in Cyprus. It is in the form of a parallelogram, with two lofty minarets, one at each corner, and is capable of holding fifteen thousand men. These mosques, however, relics of departed power and glory of early sultans, are surrounded by a multitude of low, poverty-stricken buildings. The soil of the surrounding country is rich, but population is scarce, and agriculture is in a primitive state; in place of manufactures there are a single steam flour-mill, and a silk-factory employing two hundred women and girls for reeling the silk from cocoons; commerce is limited to a comparatively meagre trade in cereals, wool, raw silk, dyestuffs, and attar-of-roses. There is one fine stone bazaar, the work of a former age; the grand old *khans* have largely fallen into decay and the present shops are cheap, one-story structures. The government buildings and a new casino and hall for theatrical representations are in a beautiful situation in the centre of the city, and the few wealthy men of the city have fine houses, though by reason of the great number of poor dwellings surrounding them they are mostly lost to view.

The population of Adrianople is about one hundred thousand, of whom the Greeks number some fifty thousand, the Turks thirty thousand, the Jews ten thousand, the Armenians five thousand, the Bulgarians one thousand, and various Franks and Slavs make up the remainder. The Greeks are the descendants of the early inhabitants; the Turks are the relics of the Mohammedan conquest, and have long been growing fewer and poorer; and the Armenians are the offspring of those who, long ago, were brought hither from Asia Minor by the Turks, to serve as artisans. The Jews surpass all the other nationalities in enterprise and are securing a large part of the trade of the city. Strange to say, their schools too, aided by the Israelite Alliance, surpass all the other schools of the city, and draw pupils even from the Greek and Armenian communities. As a whole, the people do not show very much zeal either for education or religion. Distracted by political commotions and war, overburdened by taxation, destitute of capital and encouragement, here, as elsewhere in Turkey, the main consideration of every man has been to secure the necessities of life. The average pay of workmen is about thirty cents a day, and women who work in the silk-factory receive but sixteen cents for a day's work of twelve hours.

The Evangelical work at Adrianople began in 1853 by sending a native helper to the city. The same year a Turk was beheaded for declaring himself a Christian. He was unknown to the missionaries, but maintained before the court that since Christ there is no need of another prophet, and that Mohammedanism is false, as might be seen from its works. He was given time to repent, and promised an office if he did so, but he held fast to his confession and with his last breath declared: "I die for Christ." Since then the leading men of all the communities have become more or less familiar with the claims of Protestant Christianity; large numbers of the Scriptures have been sold in all the languages of the population; there have been earnest confessors of Christ from each of the principal nationalities; and conclusive evidence has appeared of the

working of the Holy Spirit, especially in the hearts of brethren and sisters from among the Armenians and Greeks. An Evangelical church was organized on January 5, 1862, composed of four men and two women, and up to the present time forty-four members have been received to the church. From the first, 208 persons have been connected with the Protestant community. Of these, forty-nine have died, forty-six have removed to other places, and the present number of Protestants is seventy-nine. The Evangelical community has the use, for chapel and parsonage, of two contiguous houses in a central location — houses formerly occupied by the janizaries of Adrianople.

On the Sabbath of a recent visit I preached in Turkish to an audience of sixty souls on "Conversion: what it is not, and what it is." In the evening we held a prayer-meeting at which some forty persons were present, and I spoke on "Preparing the way of the Lord." The meeting began early and lasted some three hours, for the brethren became interested in the subject and would not go away, and we had a free and profitable interchange of thought. I made mention of the patience and generosity of American Christians in largely sustaining for so many years the work among them, and pointed out how legitimate were the expectations of American Christians that the Evangelical church of Adrianople do its best, by example and effort, to advance the Lord's work. Not only American Christians, but also Christ himself, had been waiting from year to year to see signs of progress. How could the members of this church appear before the Lord at the last day with empty hands, and confess that through lack of spirituality, faith, and zeal they had failed to tell his story and win souls? I told the brethren that I should take their names and number, and on my next visit count them over again, to see if there had been gain or loss. The brethren responded heartily, and earnest prayers were offered. During my visit I saw the brethren in their shops, and nearly all the families in their homes, and enjoyed sweet opportunities of religious conversation and prayer. I also visited a large Armenian school and had a very pleasant interview with the teachers.

My impressions respecting the work in Adrianople are favorable. The brethren are in humble circumstances, but they pay about seven dollars a month towards their preacher's salary and contribute to other objects. When the house for the chapel was purchased, they themselves raised more than ten thousand piastres (\$440), or one fourth of the cost. There is no scandal or disagreement among the brethren, and they are fairly intelligent. Frequent changes of preachers, with some vacancies; the union of Armenians, Greeks, and Bulgarians in the same church, each with different national sentiments; the difficulty of ministering to the spiritual wants of persons of different nationalities through the Turkish language; the general worldliness and religious indifference of the people of Adrianople, — such have been some of the hindrances to the growth of the church. At the same time the existing band of brethren and sisters forms a good nucleus; they have a preacher of experience to labor for and with them; there is little external opposition; from the beginning there has been a continuous and good sale of the Scriptures and a fair number of subscribers to our religious papers; the claims of Evangelical Christianity are generally understood and largely respected, and there is a great

multitude of souls to save. Do not such facts constitute a call for the zealous prosecution of the work? With the completion of the railroad to Vienna there will be a great awakening of the people in all worldly matters, a great incoming of European influences, and, very likely, ere long other political changes. Now is emphatically the time for seed-sowing, and the Lord of the field clearly says to the Church and to us: "Go, work."

THE CALL FROM JAPAN.

WITHIN the last few months a remarkable interest in Christian education has been developed, wholly without precedent in missionary history. The progress in education generally, the establishment (by the government) of colleges and schools of every grade at the great centres, and more recently the urgent demand for instruction in the English language as a means of readiest access to the varied resources of English culture and civilization, do not satisfy the more thoughtful Japanese. The character formed in mission schools, under the influence of Christian teachers, is now seen to be of a higher type; the young men and women who come out of these institutions are living witnesses to the power of the gospel as an educational force far beyond the possibilities of a merely secular education.

The result is a call from many points for Christian teachers; and a readiness on the part of the Japanese themselves to erect the necessary buildings and to assume all the incidental expenses, if only Christian teachers can be secured. It is not secular education that is wanted, as that can be had of equal quality and at far less expense in government institutions. It is an education that elevates and purifies character that is wanted; an education pervaded and controlled by Christian ideas. Men of high station and influence in their several communities, not known as Christians nor specially interested personally in the gospel, are yet moving to secure such a Christian education for their sons and daughters. It is thus largely through Christian education that the first work for the evangelization of Japan is now to be carried on, and at no other expense than that of sending out and supporting the comparatively few foreign teachers who are needed in the work.

What an opportunity for cultured men and women truly consecrated to the cause of Christ! Already two have been appointed, and others are offering for this work. Would that we had a dozen devoted and qualified, experienced teachers, whose hearts burn within them for the blessed privilege, to go out at once, or at the latest by September next. To meet the necessary expenses for outfit, travel, and suitable homes on reaching their destination, we shall need special contributions to the amount of not less than twenty-five thousand dollars. The Japanese in the different places are already raising money to do their part. The last mail reports a native banker giving ten thousand *yen* — the *yen* corresponds nearly to our silver dollar — for one of these schools.

The needed Christian teachers are coming! May we not soon add, the needed funds have come? No time is to be lost if the readers of this paper wish to have part in this last, grandest movement towards the triumph of the gospel in Japan.

THE "FEBRUARY SIMULTANEOUS MEETINGS" IN LONDON. —
"F. S. M."

IN a recent number we referred to the programme put forth for the missionary meetings to be held in London during the week beginning February 6, and we have now at hand *The Church Missionary Intelligencer*, giving a report of the remarkable success of the endeavor, which was far beyond the most eager anticipations of its movers. It will be remembered that last year, in more than 150 towns in all parts of England, special missionary services were held during one week of February, which were productive of great good, awakening, in a marked degree, a new interest in the cause. No services at that time were held within the city of London; but this year the great metropolis has been entered, and it now appears that on Sunday, February 6, not less than eight hundred missionary sermons were preached, and within the eight days from February 6 to February 13 probably two thousand services were held within the city of London. The object of these meetings was simply to direct the thoughts and sympathies of Christians into the channel of the great work committed by Christ to his Church, namely: the evangelization of the world. No direct efforts were made to increase collections, one object being to remove the idea that missions were simply a charity appealing for funds.

The movement was confined to the members of the Church of England. While not designed to be in the interest of any organization, the Church Missionary Society was specially prominent in its inauguration and in the carrying-out of the plans. At the "general meetings," members of the Society for the Propagation of the Gospel were often present and participated. The majority of the parishes joining in the movement devoted the whole week to the services. Many drawing-room meetings and many children's meetings were held, and about fifty "general meetings," in which parishes combined, were held in some of the largest halls, which were often crowded to excess. The usual parochial meetings — such as mothers' meetings, Bible classes, Bands of Hope, and Young Men's Christian Associations — were turned into a missionary channel. Daily noonday services were held in several churches in the very heart of London; Rev. R. P. Ashe preaching at St. Michael's, Cornhill, every day during the week, giving a complete survey of the Uganda Mission. Two missionaries from China did the same for that empire at a church in Cheapside. Several of the bishops and many of the leading clergymen of the Church of England devoted themselves to the meetings through the week, and Canon Farrar preached a remarkable sermon in Westminster Abbey.

At the close of the week, such was the interest awakened, a thanksgiving service was held in St. Paul's Cathedral on Monday evening, February 14. The vast dome and transepts were crowded, and the audience reached far down the nave. The Bishop of Rochester preached a noble sermon, and the collection taken was the largest ever known at an evening service in St. Paul's. The friends of missions within the Church of England are greatly gratified at the outcome of these services. The tone of the meetings was high, indicative of a

great advance, on the part of the people, in the apprehension of the duties and privileges of Christians in reference to the evangelization of the world. While, as has been said, no appeals were made for money, already is there evidence that the hearts of men cannot be opened to perceive the force of Christ's command to preach the gospel to every creature without opening at the same time the fountains of benevolence. Many churches are already engaged in efforts to raise special amounts, some of them very large, for a grand advance in missionary work. We rejoice with our brethren in England and give thanks for the revived interest in missionary work among them. We ardently pray for such a quickening among the churches of our own land. Already do we hear that, stimulated by these reports from England, the Synod of New Jersey has voted to hold simultaneous meetings in November next, and arrangements for the services are in progress under the care of an energetic committee. When the Church of Christ apprehends its great duty to preach the gospel to every creature, and sets out with energy and faith upon the undertaking, believing that he who gave the command is able to strengthen his servants for the fulfilment of the task, we shall see an altogether new state of things in our churches. May God hasten this spiritual quickening in the hearts of his people in all lands, leading them to pray and plan for the redemption of the world! Then will spiritual blessings come not merely to heathen lands but to the Christian world, and the unsaved masses at home will be reached by the stream of gospel influences as it moves on to other lands.

THE EVANGELISTIC WORK.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

WHEN the ten spies discouraged the hearts of the children of Israel, they said: "Our wives and our little ones shall be a prey;" and they made that a reason for turning back into the wilderness. Again, when the tribes of Reuben and Gad, after asking not to be led across the Jordan, finally consented to go, the men only went, leaving their little ones and their wives on the east side. Every man has a Jordan of self-interest, which God calls upon him to cross in order to aid in the conquest of the world for Christ. Brethren, we cannot make our wives and our little ones an excuse for not going, nor do we have to leave them behind, for they have crossed this Jordan with us and, by their boards and auxiliaries and circles, are sharing in the work.

Last year the Madura Mission asked the usual grants for missionary operations in 1887, and \$800 more for village catechists, also certain other special sums, including some for women's work. What did the Prudential Committee do? Just what they always do. They decided how much could be reasonably expected for the general work and then put the excess in a contingent list, the items to be granted as pledges might come in, additional to regular contributions. That contingent list includes nine items, placed in the order of importance, and the first and most important one is a request for \$800 for putting catechists into evangelistic work. Forty dollars will put a young man into the work for a year,

so that twenty additional evangelists could be at work among those two millions of people if only the Committee could be assured of the necessary \$800.

Among the other items in that list were four for different forms of women's work, and these were assumed by the ladies of the Woman's Board, so that they could be granted, while none of the others could. This certainly ought to be done, but the other ought not to be left undone.

The people of the Hancock Church, Lexington, Massachusetts, on a recent Sunday, after hearing these facts, decided that they must, in addition to their regular contributions, at least put one of those evangelists into the work, and within a few minutes after the missionary meeting, thirty-eight persons gave in their names for \$40.50, and the Prudential Committee have gladly appropriated that amount for this object. Now, are there not nineteen more churches that would like to supply each the necessary amount for another evangelist? Let us have these men at work right away.

A STATEMENT AND APPEAL FROM THE INTERIOR.

A STATEMENT AND APPEAL, signed by thirty-nine Corporate Members of the American Board resident in the States of the Interior west of Ohio, has been widely scattered among the pastors and churches of that region. The paper was originally prepared as an expression of the sentiments of some twenty of these brethren, pastors and laymen in Chicago and vicinity, who had assembled to consider what more ought to be done to give an impulse to the cause of foreign missions among the churches of the West. Their statement of facts relates particularly to their own region, but their appeal may well be pondered by Christians in all parts of our land. It is a stirring call to deeper interest and larger giving for foreign missions. May the call resound from the Atlantic to the Pacific! Omitting the statement, the appeal of these brethren is here given:—

“May we, admonishing ourselves the while, be permitted some suggestions:

“1. To make others feel, we must feel ourselves; and to feel, we must *know*. The literature of missions is abundant now and is ever increasing in volume. Much of it can be had for the asking. Our Secretaries at Boston and Chicago are constantly offering it in a variety of forms, and the *Missionary Herald*, the stock source of supply, grows richer in its range and quality every year. A pastor who sets himself to study missions and to teach his people their aims, history, and success will speedily find himself embarrassed with his riches. And unless the glad experience of many who have tried it is at fault, he will find it too a fruitful source of spiritual power.

“2. Every church should have a share in this work. If it be small and weak, all the more it needs the stimulating uplift of a fellowship in this world-wide endeavor; all the more does it need the special blessing of the Master, which comes to those who take into their hearts that which lies so near his heart—the salvation of the lost race of man.

“3. Measures should be taken to secure, if possible, some gift of love for this work from every member of every church. One secret of the marvelous success of the Woman's Board is a thorough personal canvass for subscriptions. The

vast sums raised by the Papal Propaganda come by the simple exaction of one cent a week from every true Catholic. 'Upon the first day of the week,' is the divine plan. 'As God hath prospered,' is the measure. And the command reaches to 'every one.'

"4. The question of a more active and responsible agency on the part of Corporate and Honorary Members, in each State, in bringing the foreign missionary work to the attention of the churches was earnestly discussed in our meeting. Several plans were suggested, and the further consideration of them was given into the hands of the committee. Meanwhile we feel it to be exceedingly important that at all the meetings of the State and local bodies express provision should be made for an effective presentation of this subject. It is not an outside cause. An interest in the conversion of the world belongs to the very warp and woof of the life in Christ. 'As thou hast sent me into the world, even so have I also sent them into the world.' The Church is for what Christ is for—to seek and to save the lost in every land.

"And what transcendent motives press upon us to make this a commanding duty of the hour! The empire of wealth and power is steadily coming westward. Shall not allegiance to Christ assert its mastery in a like proportionate increase of gifts, of prayer, of consecrated children? With the rush and strain of intense devotion to secular business, there is danger that the spirit of the world will dominate the churches and stifle their spiritual life. What safeguard is greater than the culture of identification with Christ in his offering of himself for a lost world's redemption? There are not a few of our choice sons and daughters in the foreign field. They have laid all there is in their lives upon this altar. Does not every impulse of our hearts demand that we *make them feel* that we are standing with them in this devoted sacrifice?

"And what tokens are there that the promise draws nigh fulfilment? 'I, the Lord, will *hasten* it in his time.' The hand of the divine Providence in the vast achievements of modern civilization; the hand of the divine Spirit in the unwonted stir; the strange throbbing at the heart of the great heathen peoples,—testify that the Captain of our salvation is abroad among the nations, traveling in the greatness of his strength, mighty to save.

"God grant that we be willing in this great day of his power!"

Letters from the Missions.

West Central African Mission.

FROM BIHE.

MOST interesting and hopeful tidings have been received from Bailundu and Bihé. A remarkable account of the catéchumens at Bailundu, giving many incidents, will be found in a communication from Mrs. Stover in the Young People's Department. Mr. Sanders writes from Bihé, December 27 :—

"Building our houses is slow work, chiefly because we have to look far for the wood, and partly because it is such slow work preparing the boards. Just now we are about out of trade cloth. As soon as our supply comes, I think to begin our house, but even at increased expense I propose to avoid heavy work.

"Since the arrival of Kamungondo from Bailundu, we have regularly had evening prayers with the boys. There are now

four on the place. We hope soon to get hold of more of them, through the school which Mrs. Sanders has opened. Two, besides the boys on the place, have attended, and the four beginners learned the alphabet in about a week. We hope soon to have slates and some other conveniences for the school.

"I am trying, in the talks in the village near by, to avoid stirring up the spirit of blasphemy and defiance that my first efforts in Chilume caused. With better knowledge of the language this is easier. We are praying that the hearts of the adults may be opened as well as those of the children. The subjects chiefly presented and discussed are the judgment to come and salvation through Christ alone. One man suggested that even if they do not follow Christ here, they could appease the wrath of God by submitting when they actually come before the judgment-seat."

THE AWAKENING AT BAILUNDU.

Referring our readers to Mrs. Stover's account in the Young People's Department, we give here an extract from Mr. Stover's letter of December 18:—

"The fact is the work is taking on proportions entirely beyond my strength. Last Sabbath we had the largest number ever present at any service here. There must have been about seventy-five men, women, and children. That does not sound very enormous in Boston, but the seating capacity of our little school-chapel was severely taxed. The interest seems to be deepening and spreading, and all we can do is to 'Stand still and see the salvation of the Lord.' We are both loaded quite to the utmost of our ability, and we seem only to touch the borders of the work that is pressing to be done. We look upon the school as one of the most important items of our work, if not *the* most important, as our boys are now anxious to learn in order that they may go and teach others. The change in the spirit with which they engage in their studies is one of the most striking evidences of the reality of the work. They pray constantly for help and strength in

their efforts to learn, and for us in our study of the language, in order that the time may not be distant when they shall go to 'tell the glad tidings.' Meanwhile they improve every opportunity of urging their friends at the village to accept Christ. And in this respect, there is a marked change also. People at the village are much more willing now to listen to the boys when they talk of the things they hear here.

"Last Sunday Esuvi, who is Chikulu's son, talked a long time with his father, and he listened respectfully to the end. Cato says that he talks with *his* father every Sunday, but he says he is too old to accept, or, as he expresses it, he is 'already decayed.' 'But,' says Cato, 'I shall keep on until he accepts.'

"I have changed the order of evening worship. I now give a running translation from my Greek Testament of a passage of the Gospel of Matthew, after which we unite in the Lord's Prayer, and then follows the extempore prayer. The boys, as I think I have told you, have worship by themselves in the morning. They now wish me to write a portion of Scripture for them daily, so that they may read at morning worship just as we do. Dear lads, they little realize what they ask, but who could refuse when they are so in earnest? They assure me that my translations are intelligible. I am sure I may expect the Lord to help me. If hard work and patient endeavor will suffice to give all the Scripture they can read each day, they shall have it, in the best Umbundu I can command.

"One other item will interest you, namely, the long-talked-of *pádre* has at last arrived in Bailundu. I chanced to be at the *ombala* when his letter, announcing his arrival, and asking the king's pleasure as to the place of settlement, was received, and I read it to the king and wrote his reply. His location will not be near us."

EXPLORATIONS.

Mr. Currie has been engaged in the work of exploration, that the character of the region about Bailundu and the number

of inhabitants may be better known, and especially that the best location may be found for a new station in the near future. With five men and two boys he started November 5, visited Chivula, the kingdom between Bailundu and the coast, and thence went southward and eastward through Chivanda, Ochipeya, reaching the borders of Owambo on November 23. On the afternoon of the 25th the capital, or *ombala*, of Owambo was reached, of which Mr. Currie says:—

“It is situated on the top of a mountain the altitude of which must be nearly 6,000 feet. We had a desperate climb to reach the spot. My tent was pitched in a place allotted to us for the purpose. When scarcely settled the king came to see me, attended by his chair and gun bearers, three wives, and head-men, of whom there were quite a number. Court formalities were observed with scrupulous care. When the head-wife came to shake hands with me, I rose, lifted my hat, and stretched out my hand to greet her; she stopped, looked frightened and as if half-disposed to run away; but she timidly gave me her hand, and when released hurried quickly back to the king. The head-men and even his majesty were so amused that they all laughed heartily. The king then came forward to shake hands with me, and I saluted him just as I had done his wife. In the course of his speech the king said I might go and see other countries, and then if I liked his, I could come and settle here.

“All the next day we spent at the *ombala*. Early in the morning I had a second audience with the king, and by him and one of his head-men I was taken to a point from which we obtained a fine view of a large stretch of the Owambo country, and could see in the distance distinctly to the northeast the *ombala* of Bailundu, and a little southeast of this the *ombala* of Osambo. During the day I went around the capital, visiting the old men in their respective quarters. The village is built on almost level ground on the mountain top. No pigs, goats, sheep, or cattle are suffered to run about the place. In nearly

every spot not occupied by a rock or hut, corn, beans, or potatoes were growing. The soil seems to be quite rich and, according to the testimony of our *sekulu*, potatoes grow there to nearly three times the size they do in Bailundu. The population of the *ombala*, though much larger than that of Chivulu, is perhaps not quite as large as that of the Bailundu *ombala*.

“We left for home on the 27th. Just before starting I went with my spokesman to bid the king good-by. He received me in a more cordial manner than on either of former visits, and expressed himself as well pleased with my visit.”

The distance to Bailundu was about forty-five miles and the return occupied two days, though one of them was really a two days' march.

In January Mr. Currie started to explore the Osambo region southeast of Bailundu. In a letter dated at his camp January 17, he says:—

“Our journey has already begun to take a distinctly missionary character. We have worship every night in camp, and although I am able to do but little, I preside and do the best I can; the boys, four in number, who have professed faith in Christ, do the rest. We have usually an attentive hearing by those who choose to come, and they are not few who do. Last night, as on previous occasions, one of my boys went to the door of my tent and delivered an address so that every one in the camp could hear. Every one listened quietly throughout and scarce a word was heard to break the stillness, although all was noise and confusion before he began. At the close of the address a ‘king's young man’ started an argument. Why did Suku (God) allow the white man to have meat and chickens to eat, plenty of cloth to wear, and a *tepoia* to ride in; while they had to carry loads, eat corn-mush, and wear little cloth? Why was it that the white men at Benguela drank wine, a great quantity, and never spoke about Suku, but bought slaves and cheated when they could, and only those who came to Bailundu spoke about Suku and said it was a sin to have more than

one wife, and to drink *ochimbombo* and do some other things? My boys tried to answer them, but how far they succeeded I cannot say."

Mission to Spain.

REUS. — FRIENDLY PEOPLE.

MR. W. H. GULICK reports a visit at the out-station Reus, where the schoolroom was filled with some 120 bright boys and girls, taught by faithful and laborious teachers. That some who are at work during the day may be instructed in the evening, these teachers hold their sessions from nine o'clock in the morning until nine in the evening, with an interval of two hours at noon and two hours and a half at evening. The only vacation during the year is a week at Christmas. Mr. Gulick well says that such teachers have a special claim upon our sympathies. The people are described as active and enterprising, rough in manner, but kindly in their reception of the truth. Mr. Gulick writes:—

"This friendly feeling was especially illustrated at the time of the dedication of the new mission premises not long ago at Reus. Besides the large congregation that filled the chapel to overflowing, an interesting and significant feature of the occasion was the newspaper comments that it awakened. I doubt whether there is another city in Spain where the local press—even the most liberal—would have dared, from fear of offending its own constituency, to have spoken in such favorable terms of the Protestant pastor and of his work. I translate one of three or four articles in as many different newspapers of Reus and the neighboring city of Tarragona:—

" 'Last Thursday the dedication of the Protestant chapel took place in Reus. It is a new building, plain but capacious, and is destined to the exclusive purpose of the evangelical worship and for schools for boys and girls. This work has for several years been under the charge of the pastor, Don Antonio Martinez de Castilla. Various pastors came from other parts of Spain to take part in the exercises of the day,

which were attended by some three hundred persons. This simple event involves for us social consequences of transcendent importance, whatever may be our personal ideas on religious matters. This new edifice is a pledge to us of the liberty of conscience, that great conquest of modern times, already written into the laws of the land, and so grown into the customs of the people that it cannot be uprooted or destroyed.'

"Three years ago a bright girl, twelve years of age, entered the school. Her parents were poor, the father working early and late in a cotton-factory and the mother taking care of the five children at home, and both father and mother looking forward to the time when the eldest daughter would be able to help in the support of the family by also entering the factory as an operative. However, with the characteristic ambition of the Catalan artisan that his children should have as good an education as he can afford to give them, they were glad that she should come to our school. She was quick to learn and was ambitious, and from the beginning loved to read and to study the Scriptures. She soon gave proofs of a changed heart and of a bright Christian life. Last autumn she was to have left the school to enter the factory, in which, with her bright mind and deft fingers and industrious habits, she undoubtedly would have advanced rapidly in position and in pay. She, however, knew that her teacher much needed an assistant in the care of the many little ones under her charge. As a proof of her appreciation of the sacrifices that had been made by the mission in her behalf and in that of her companions in the school, she voluntarily offered to give half of her time each day to the help of her teacher, and for considerably less pay than she could earn in those hours in the factory, and seriously retarding her advancement in it. In many other ways she is thoughtful, appreciative, and generous, and she is an outspoken, cheerful, and consistent Christian. One such case offsets many cases of indifference and of selfish ambition."

European Turkey Mission.

REVIVAL AT BANSKO.

IN the midst of all the political uncertainties in Bulgaria the evangelical work still goes forward with little interruption. At some of the out-stations especially there seems to be a decided increase of religious interest. We give here extracts from a letter addressed to Mr. Sleeper, at Samokov, by Mr. Sitchanoff, reporting a revival at Bansko and Yacanronda: —

“Nearly two months since we have been shut in, without any communication with the world, as if we were living in Micronesia. I am exceedingly glad that I can send you a word about the Lord’s work in Razlog. Just now we are in the midst of a great revival in Bansko. I have no time to speak in detail, but will say only a few words about the work of the Holy Spirit. The Sunday-morning congregation has reached to 260 and 280 in number. Several have been hopefully converted and have accepted Christ for their Saviour. Drunkards, Sabbath-breakers, and some very bad men have come to repentance. The whole village is under the mighty influence of the Spirit. The daily talking of the people is of ‘salvation’ and ‘Protestantism.’ There is a great deal of opposition, but this even helps to extend the work. So far the work is increasing, and several praying souls are earnestly pleading before the throne of grace for a mightier outpouring of the Holy Spirit.

“Let me tell you in a few words how this blessed work began. A few days before the Week of Prayer regular pastoral visitations, on the part of the church committee and the preacher, in the houses of several cold Protestants, led to their spiritual awakening. You know that among the so-called Protestants in Bansko there were a great many who had not experienced the change of the new birth. Some were liquor-sellers; others, as carriers, openly broke the Sabbath day; while others frequently visited saloon-

shops and indulged in traffic contrary to the truth. Under the influence of the Spirit several of those were brought to see their dangerous state and to decide for a new life. Praise and glory be to the Lord! The visitations from house to house are still going on every evening. In some houses we find the room filled with people, ready to hear about the way of salvation. Our work consists in pointing to the lost state of every soul and in urging them to repent and accept the finished work of the Lord Jesus.

“The meetings of the Week of Prayer were largely attended, and the presence of the Spirit was manifested. Some came out and decided for Christ; others consecrated their lives anew to God. Sorrow for sin and reconciliation between offended parties took place. The holy fire soon reached many outsiders, men and women. They began to flow in and to give hearty attention to the preaching of the Word. At the same time the church was busy at work to call in outsiders. Little companies of praying women meet by night for prayer and praise. About fifty to sixty women meet in the lower ward on Fridays, and thirty-five women meet on Thursday in the upper ward. Our daily school numbers over one hundred pupils. The Bible-women of Banya and Yacanronda came for a rest at Bansko and witnessed the blessed work. They returned to their work very much encouraged and strengthened. There is a new follower at Mehomia. Our helper reports a hopeful religious awakening at Eleshnitza. Most of the shopkeepers have agreed to keep the Sabbath day.

“At the urgent invitation of the friends in Yacanronda, Mr. Constantine and myself came to the village last Saturday. Yesterday we had very good services. The heavenly light has shone in many hearts. We return to Bansko filled with joy and gratitude for what the Lord is doing in Yacanronda. The friends are very anxious to have the helper come oftener to them and are ready to promise something toward his salary.”

Western Turkey Mission.

OUT-STATIONS OF MARSOVAN.

DR. HERRICK, of Marsovan, sends a report from several out-stations which he had visited in company with a graduate of the Theological Seminary who is now a teacher in the college:—

“Till about two years ago Zille was not regarded as one of our most hopeful out-stations, but within the last year or two it has grown more promising. During last summer the building of a chapel, school-room, and parsonage (under one roof) was undertaken, as the old house was no longer usable. All went well till the frame was up and covered, as due permission had been given by the city council. But now the two-story, high-posted building, in contrast with the low buildings of the immediate vicinity, attracted unfriendly notice from some Armenians and from government, which led to an official injunction on the work, not yet removed. Winter was approaching. The old building had been taken down. It seemed probable that our brethren would be left without school or place of worship of any kind. But ‘by hook or by crook’ our friends succeeded in getting the upper rooms enclosed and usable for preacher and school, worshiping for the present in the schoolroom.

“So, instead of finding our people in a state of discouragement, we found them hopeful, happy, united, grateful for a ‘place to thrust their heads into,’ fairly prospering in their business, and winning the respect of their neighbors. We trust ‘the Lord has much people in the city’ of Zille, which is a place as large as Marsovan. The supply of laborers is and must remain unsatisfactory till the present theological class graduates. We visited the people at market and in their homes, held six meetings, received five persons, all women, to church fellowship, baptized two children, celebrated the communion of the Lord’s Supper. The schoolroom has 432 square feet of space, and at the Sunday-morning services there were present 250 persons! an intelligent and interesting con-

gregation. We called the special attention of the people to the duty and privilege of greater sacrifices this year and next to finish their chapel building, and intimated that next year, if convinced that they are doing their very best, we will do our best to secure them some further degree of help.

“To the mountain out-station of Azabajlu, by the road we took, the distance is three full days, and we had scarcely two days there. They were days of incessant work, of real and high enjoyment, and days that I trust we shall look back to, in the future, with gratitude. The villagers are thoroughly genuine people and received us most kindly. They are so frank that one of them took occasion, amid his examination as a candidate for church fellowship, to administer a smiling reproof to us for visiting them so infrequently. We had there two long meetings, but our entire stay was one ‘protracted meeting,’ in our room when not in the rude chapel. We received ten persons, five men and five women, to church fellowship; baptized ten children, and celebrated the Communion. Our last effort was to get all church members to promise to exchange the pastime of tobacco-smoking for that of profitable reading together. That scene around the big fireplace, when one after another emptied his tobacco into the flame, will long remain in memory.

“At Herek we found greater ground for encouragement than we expected. For one thing, the business of the place is improving and likely to improve. The people have a neat, suitable chapel and parsonage building finished, but the community has not grown as was to be expected. We held five meetings, received four persons, all women, to the church, and baptized seven children. Our last prolonged effort there was a hand-to-hand endeavor to get the people to undertake the establishment of a good school, assuring a much larger pecuniary responsibility for the work in their midst. In this we met with gratifying success, and we have the hope that the current year will see the money received from native sources, in-

cluding tuition fees, in that place reach a monthly sum more than four times what has been hitherto paid. And with this we confidently look for a spiritual blessing.

"I have just received a most encouraging letter from our trusted Greek brother, the Samsoun book superintendent, written from Fatsa, a new out-station on the coast. He finds a genuine state of revival, of which, although a very level-headed man, he writes most enthusiastically, especially commending the firmness of the brethren under persecution, their love for each other and for their preacher and for the hour and place of prayer, reminding him of apostolic days. He is much impressed with the genuineness, the depth and strength of the Christian experience of these young disciples. One of our most trusted theological students is now laboring there. Such facts, together with evidence we have of a work of the Spirit — not like the mighty wind, but like a 'still, small voice' — among our pupils; and also the stir of a hopeful sort in the large evangelical community and in the old Armenian community of Marsovan, give us great ground for encouragement in pressing forward all departments of our work."

PERSECUTION AT SMYRNA.

Dr. Constantine wrote briefly, February 21, of the progress of the Greek work in Smyrna and of the bitter hostility of the Greek ecclesiastics. The recent telegraphic reports of an outbreak and mob violence at Smyrna will be better understood in the light of this brief letter, although we have no direct news later than this. Dr. Constantine says:—

"God has been very near us since I last wrote you, and we have to move very softly before him. The last year ended with the reception of four new members, and the new year began with the addition of three others, while six more are expressing a hope in Christ. Twice that number are deeply interested. The whole addition to the communion has been twelve in Smyrna. God has not as yet given us the *showers* we so much needed, but only drops; and while we do feel very

grateful for these drops, yet we long and pray and plead for the shower which will come at the Lord's own time and way.

"Among the people interested in their soul's salvation were three families, and, on account of the social position of one of these families, which had opened their house for the preaching of God's Word, the Greek Church set all its machinery against us: anathemas, abuse, ridicule, insults, etc., consulates, bishops and archbishops, priests and extra preachers, the pulpit and the press. For two weeks one of the papers, especially, gave a sort of *dramatic* description of an interview which the editor had with the lady. In this, in spite of the editor's abuse, the gospel was presented as the basis of the lady's belief and the authority in matters of salvation. 'The Evangelical church commands me to do what the Orthodox church forbade me, namely: to read, to teach, and to follow the gospel.' The first thing the editor detected when he entered the house was 'the Bible upon the centre-table.' The conclusion of the editor was to advise the church authorities to modify and shorten the liturgical service, to multiply the number of teachers, and to forbid the children going to foreign schools."

Madura Mission.

A NATIVE PASTOR'S WORK.

A NATIVE pastor, Rev. S. Isaac, of Kumbam, an out-station of Periakulum, has written to Rev. Mr. Noyes, of Periakulum, now in this country, the following report of his work:—

"Ten persons have united with the church on profession of their faith, four suspended members have been restored, ten children have been baptized, and ten marriages solemnized; fifty families, comprising 170 souls, joined different congregations of the district, some of them renouncing heathenism and others Romanism.

"Five members of the church died this year, but all with the hope of enjoying the presence of their Saviour; four members have been suspended for their unchristian

conduct, and thirty-three families, containing more than one hundred souls, have been taken from the rolls, for they were customarily breaking the Sabbath and neglecting the services. But there are still remaining under my pastoral charge 945 souls, of whom 210 are communicants, including the gain of sixty-five in members of the congregations and four to the number of communicants.

“The above Christian community, consisting mostly of poor widows and coolies who earn their daily food, entirely supported me for seven years, and has raised for this year 303 rupees for the above and other benevolent objects. Earnest and persevering endeavors are made, in season and out of season, to make the congregations grow in number, knowledge, piety, and charity; and our efforts have been more or less fruitful in every case. To the fourteen villages belonging to my pastorate I go on tours, staying in each congregation a day or two every month. Our labors are much appreciated by people of all classes, and we have better prospects to extend our field.

“I carried out five itineracies this year, and the gospel was preached to about 25,000 heathen in 267 villages. At our last itineracy some ten heathen families, living in a bigoted heathen village, embraced Christianity and gave over to me a piece of ground which was the site of their ‘rest-house’ in which they formerly worshiped their goddess. At their request I erected a temporary prayer-house on the ground and dedicated it last month.

“The Bible-woman Lydia has been very freely preaching the gospel to the Brahman and Sudra women of this district. The first fruit of her work during the year is the conversion of her own daughter, the wife of a bigoted heathen. In a general gathering of the people of our congregations this young woman professed her faith in Christ, standing up with several others who were lowest to her in rank, received baptism, and joined the church. Thank God, there is no trouble to her from her husband, and she remains steadfast. There are six schools under my care, of

which four are preparing for grant-examination; but I particularly see that the Bible lessons and the way of salvation are taught in all of them. The mission workers associated with me are doing satisfactorily the work of teaching the schools, instructing the congregations, and preaching among the heathen.”

Foochow Mission.

PROMISING PUPILS.

MR. HARTWELL wrote from Foochow, January 27:—

“The last term of our school was a successful one. We had twenty-nine boys and young men for pupils, the oldest being about twenty-six years. Three of the boys joined the church during the term, making, at the close, fifteen church members among the pupils. Four of the first class left the school at the close of the term and will teach school the coming year. I hope that at least two of them will become preachers after they have proved themselves by a few years’ work to be worthy of further theological instruction, and show that they have a call to the ministry. They are now about nineteen years old. The prospect is good for a full school the coming term.

“We are much in need of good preachers to put forward into the work, and more in need of more church members to support them. We trust that both our wants will be supplied in due time. It is the first week in the Chinese New Year, and it is pleasant to have some of the members from all the missions meet every afternoon and evening for prayer. They seem to feel a special call to prayer in view of the emperor’s speedy assumption of his duties. We all pray that God may give a special blessing.”

North China Mission.

A FLOODED VILLAGE.

MR. PERKINS, of Tientsin, sends an account of a village connected with their station, at which, with Mrs. Perkins,

he had been spending some time in preaching the gospel and ministering to the sick. This is his description of the place:—

“This village is one of forty-eight which for some years have been visited by yearly floods, the waters being shut back on them by a long earth embankment made to protect a much larger region. These hamlets are built on ‘heads,’ which are broad mounds of earth standing up from six to fourteen feet from the level of the plain, and not even then high enough to insure the buildings on them against harm from the waters, which need to rise only a few inches higher than usual to turn the lower parts of the earth-walls to mud and thus bring down the house.

“This is not the worst of the floods, for the people, clinging to the hope that *this* year the waters may be but a few feet high, sow their grain, which, just as it is heading out, is swept away. Such at least has been the record of five or six years. They have, therefore, almost nothing but the proceeds of their fall wheat to live upon. A well-to-do family has a few hundredweight of wheat to eat and a few more to exchange for the cheaper grains, millet, corn, etc. From this too they must buy their oil, stalks and stubble for fuel, and cotton. The women work the cotton into thread and, if diligent, can earn half a cent a day, which they invest in such luxuries as salt and Chinese cabbage. The women who are living about us say that they cannot afford the *large* salt, which is about the grade fed to your sheep, but that they have to buy the *small* salt, a very poor substitute made out of the several salts found in this alkaline soil.

“The boys, instead of going to school, have to spend their time in raking the fields for their scant stubble. The men, glad to find any kind of employment, do some of the thread making or weaving, make tinder and reed splints for lighting fires, and go to the fairs to do their trading. ‘Such were thy charms, sweet village.’ ‘How many of us can live on what we

have until the wheat harvest?’ ‘How many must go away for the winter to get work, if it can be found, otherwise to beg?’ ‘How high will the waters come next spring?’ These make the substance of the topics of thought and conversation. How in such a place to build a self-supporting and spiritual church—this is a problem to be worked out with much patience and perseverance. To visit them as often as possible, which under present circumstances is about once a year; to do something for their many ailments and diseases, for which they can do less than nothing; to meet those who come after their work to talk and hear about our ‘way;’ to invite to Tientsin the most intelligent and earnest of them to study for two or three months, and to send as often as possible a native helper to them,—these are the efforts which we use to meet the problem.

“In spite of the difficulties, there is reason for much encouragement concerning this particular field. It is a great delight to see how the helper Chiang is respected in his own home and by the respectable people of the villages about us. Each night we have more than the room can hold; many have come from places a mile or two away, and nearly all the talk is on religious matters. Owing to the Roman Catholics, who are each year becoming more numerous all over this region, many of the people who come to us know something of the first principles. Some of them have learned not a little, as is the case with an old teacher who has come two or three evenings and tells the company some Bible story which he has learned not from the Bible, but from some Roman Catholic book about Bible truths. The story of Dives and Lazarus had interested him very much and he told it with vivid words to the little company. This man, I have learned, joined the Roman Catholic Church, but, as is the case with so many who enter from mixed motives, afterwards took offence and follows them no more. His oldest son, who is something of a scholar and a solid-looking man, expects to come to Tientsin and study the ‘way of the Jesus church,’

as we Protestants call ourselves. It is thus that the soil is being prepared for the good seed. The truths of the Bible are slowly entering among this ignorant, superstitious, and unreligious people, and, though seldom followed at first, they come to be believed, and thus the way is being leveled for those who would walk in it."

THE WEEK OF PRAYER.—TUNG-CHO.

Mr. Williams, of Kalgan, reports that the Week of Prayer was well observed at that station, and that several persons asked for the prayers of God's people in a public manner. Mr. Sheffield writes from Tung-cho:—

"We are enjoying a very interesting series of meetings during the Week of Prayer. There is an unusual number of men and women from outside in daily attendance. The ladies have a noon prayer-meeting at which there is an attendance of forty or fifty. There is a goodly number of earnest inquirers in this number. Our work seems very slow to us, and it must seem yet slower to you in the distance, but the character of the work is changing from year to year. The great truth of one supreme God is laying hold of the minds of many people, and many are thinking of the life and work of Christ. God, I believe, is preparing hearts to receive his truth with gladness in the day of the outpouring of his Spirit."

DEATH OF HELPER HO.

Dr. Porter, of Pang Chuang, reports the death, December 23, of a valued helper, Ho Sheng Ching, who has been connected with the mission since 1868. His disease was consumption, and during his sickness he manifested the spirit of a true Christian, loath to leave the work, humble in view of his sinfulness, and yet full of peace. "Jesus is in my heart," he said. We give here only a brief extract from Dr. Porter's letter, as we hope, in a subsequent number, to give some fuller account of this excellent Christian man. Dr. Porter says:—

"It had passed noon, December 23, when the end came. His family and our

little church were thrown into profound sorrow. I have never been called to mourn for a Chinese Christian to whom I was so deeply attached. A strong staff and stay seems to have gone from us. At nearly every turn we need something of his wisdom and counsel. The mourning for him was widely different from that so common. It was so genuine that many a strong man wept with his friends and with us over so great a loss and bereavement.

"All the funeral services were conducted with great decorum. The family wished to conform absolutely to the Christian ceremony. We have often to regret some intermixture of heathen superstition. The common extravagance was avoided, and nothing was done to mar the completeness of the Christian service. The son, wife, and four married daughters, though sadly overwhelmed with this sorrow, received true Christian consolation. A very large company of church members came to the funeral. Nearly 110 men were present. We gathered in the new chapel, had a prayer and hymn, and went in a body to the house. Despite the great crowd in the court and in the street, everything was quiet and seemly—a truly Christian service.

"Every portion of our mission compound, around which the procession passed, was connected with some special effort on the helper's part to secure the comfort of his foreign friends and the good of the church. It was during the Week of Prayer last year that the plan proposed by Ho, of subscription for the chapel, was entered upon. The year is scarce rounded and we meet in the completed and excellent chapel to commend the life-service of one so loyal to Christ and his work."

Japan Mission.

THE SCHOOLS OF OSAKA.

THE tidings from all parts of Japan are of uniform character, the same call for reinforcements,—men and women,—the same demand on the part of the natives for schools, and the same hopeful outlook for

Christian work in connection with these schools, as well as in the churches. Mr. Allchin writes, February 14, of the schools at Osaka:—

“The Girls’ School has now 170 scholars, — the largest in the mission, — the girls sitting three at a desk, and still they come. Miss Doughaday is alone in this large school, teaching five evenings in the week as well as in the daytime. I give one afternoon to the school in teaching vocal music, and Mrs. Gulick two afternoons in sewing. This is all the assistance we can render. One single lady missionary teacher could not possibly sustain such a school if it were not for our method of putting the work upon the Japanese. There are two Japanese men and five women teachers and assistants, and this number is to be increased by two more very soon.

“Two weeks ago an industrial school for women was started by us in the middle of the city. This was the first of its kind in this part of the country, but in this short space even, two others have been begun by other missions. In it are taught knitting, sewing, cooking, singing, English reading, etc. By such means more non-Christian women can be reached in one week than we could reach without it in one year. In four days *one hundred and thirty* entered the school; others want to come, but the place is too small. Each church sends some earnest Christian women to the school, who make it their duty to get acquainted with the scholars and at the first opportunity speak to them of Christ. Our station never had such an open door to the hearts and homes of non-Christian women as this school has opened. But alas! we never had so few lady missionaries to do the work. Mrs. Gulick and Mrs. Allchin give their main strength to this school. Miss Colby comes in twice a week to assist. The scholars are wives of merchants, doctors, lawyers, etc. The two married ladies mentioned are working beyond their strength.

“Miss Colby has done a good work for the station and for Japan in going to Sakai. She has there a class of young men studying English and the Bible three or four

days in the week. This class numbers sixty. By her work among them the work in Sakai is so far advanced as to be on the eve of forming a church.

“The First Church of Osaka has a young men’s school under its care with about *one hundred scholars*. Mr. Gulick teaches two days in this school. Many of these young men have become Christians. So you will see that the Osaka station is sustaining four schools in which are 460 scholars. Not one cent of money is asked from the Board’s funds to pay for buildings or teachers. Nor do we ask for *men*, but for women.

“I have said nothing in this letter of the church and evangelistic work, but lest you may think that the churches are receiving too little attention, let me say that when I am in Osaka I visit two of them once, and one of them twice, *every Sunday*. I have a Bible class of young men in one of the Sunday-schools, which numbers thirty. Mr. Gulick visits the other church. Both Mrs. Gulick and Mrs. Allchin have Bible classes on Sunday. The number of hearers is so great that three of the churches cannot get them all in. The other church erected a new building last year — the largest church building in the city — and last night *not one seat was vacant*. Three of the churches are straining every point to get money to enlarge their churches.”

OKAYAMA CHRISTIAN ASSOCIATION.

Mr. Cary writes from Okayama, February 12:—

“One of the most encouraging parts of our work here is conducted through the Young Men’s Christian Association. The society has several branches in different parts of the *ken*. Through these, arrangements are made for preaching services, and among them are distributed the books of a small library which has been formed. Thus these books gain a wide circulation, being loaned not only to members of the society, but also to persons who are not yet Christians. Once a month I meet the Okayama Society to give them an address on methods of conducting evangelistic work.

Every Sunday afternoon, at the close of the regular service, some of the young men gather in the gallery of the church for practice in preaching. Three or four of them give short sermons, while the others write on slips of paper suggestions as to the matter or manner of delivery. At the close these papers are read, after which I, at their invitation, give orally any hints which seem to be required. The exercise is a valuable one, and some of the sermons may in the evening be delivered in some of the preaching-places. The way in which these young men, fifteen to twenty-five years of age, will stand up and, using no notes, speak without hesitation for fifteen or twenty minutes, is a constant source of surprise to me. The Japanese bid fair to become a nation of public speakers.

"While this practice in preaching is going on, there are gathered at the opposite end of the church forty or fifty boys and girls who are being questioned by the Sunday-school superintendent in order to see how much they remember of the afternoon's sermon. Among other advantages, the preacher finds that this custom leads the children to pay much closer attention to what is being said. I think that some of our American churches might well adopt this practice, and also that of training the young men so that they might conduct evangelistic services in outlying districts."

KYOTO AND SENDAI.

Mr. Learned wrote, February 18:—

"A week ago, on the Japanese national holiday, I had the pleasure of addressing about 150 of the public school-teachers of the city, at one of the schoolhouses in the heart of the city, on public schools in the United States. The invitation was interesting as showing the growing esteem in which our school is held in the city. Three schoolrooms were thrown into one, and the audience sat at desks around three sides of the room. By the side of the speaker's stand was a cabinet organ and a choir of ten or a dozen young women (teachers) who sung a sort of half-foreign music; the rest of those present were all

men. I spoke for an hour, and the other speaker was the principal of the normal school, whose subject was kindergartens.

"We have now 110 in the preparatory school, and all signs point to the entrance of a large class next fall into the regular course, although we have just raised both the requirements for admission and the standard necessary to pass the examinations."

Mr. DeForest, from Sendai, writes most encouragingly:—

"I wish you could have been in my study a few Sundays ago when I was showing eight or ten young men, all our students, what a grand opportunity was before them to bring untold blessing on Japan by means of the teachings of Christ. The brother of the mayor smote his thigh with deep feelings of satisfaction, while all listened eagerly. Most of them are among the candidates for baptism, and one of them told me that he trembled from head to foot with the flood of new light that broke in upon him. I tremble too with joyful excitement in handling these young men. They will, many of them, become Christians. Of these there will be many unable to complete their course.

"As for our night-school, it numbers eighty, and most of them are heads of families, largely well-to-do in life. Already two have asked for baptism. No better field exists under heaven, only we are on our last strength. I have no strength for visiting, getting acquainted out of school hours, or doing favors that would win hearers. I can only teach and preach once a week and carry a class for baptism. Give us teachers—at least two more—and then I will push every form of evangelical work. Even now we have five full Bible classes every week, and we might double that soon if our help comes along."

Northern Mexico Mission.

LETTERS from this mission are of an encouraging character. Mr. and Mrs. Crawford are fairly established at Hermosillo, in the province of Sonora, and, although

as yet no one has shown any desire to hear the gospel, the people treat our missionaries respectfully and pleasantly. Already over \$60 worth of Bibles have been sold. Mr. Wright reports that at Chihuahua new faces are continually seen at the meetings, and callers are coming from different parts of the State asking for advice and for preachers. Mr. Eaton sends an interesting account of the eight persons who were received to the church at Chihuahua in January. He also reports the organization, on February 16, of a new church in Paso del Norte, of which he writes:—

“Tuesday was devoted to the preliminary organization, explanation of the duties and privileges of the members in the proposed church, and prayer for the divine guidance. A peculiarly impressive and interesting moment to us was that following the election of three officers, two men and one woman, when they rose to their feet one after another and, in a few simple, well-chosen words, expressed a sense of their unworthiness, but at the same time their desire to be as useful and faithful as possible in the discharge of unaccustomed duties. Their earnest, pious desire to be *used* for the honor of the Master and the progress of his kingdom, so touchingly expressed, should serve for a strong rebuke of the manifest unwillingness of so many at home to accept the Christian responsibilities which their brethren would lay upon them. Four were examined as to their faith and experience, in presence of the congregation, and six, converted also in that place, received letters of dismission from us, making ten persons tried and true, equally divided between the sexes, to enter the new organization. The next day the formal services were held, between thirty-five and forty persons present, so that in the small room there was scarcely opportunity to kneel down.”

ANOTHER CHURCH FORMED.

Writing from Chihuahua, March 18, Mr. Eaton says:—

“During the present month have occurred three events of more than ordinary interest. The first was the organization

of the Church of the Primitive Christians in Parral, in the southern part of the state, where Mr. Case has been stationed since the autumn of 1884, and where Miss Keyes has lately opened a school. The Chihuahua church was represented by one delegate, who made the round trip of four hundred miles at his own expense; and by another who came on horseback from his temporary home in El Valle de Zaragoza, sixty miles distant. The former was chosen moderator of the council which, summoned by letters missive, met on Saturday, the 5th instant. In order to realize as much as possible of the ‘fellowship of the churches,’ the writer, with his wife, was considered as representing the church in Montclair, N. J., and the other missionary family that in Howard, Dakota, where their membership respectively is held.

“The public services of recognition on Sunday, the great day of the feast, were not allowed to displace the careful Bible study, which there, as here, occupies the fresh morning hour. In the afternoon ten men and ten women rose to their feet and entered into solemn covenant to walk together in mutual love and helpfulness, and for united work and worship as a church of Christ—eight of the twenty receiving baptism after a probation of three months. The names of ten more were announced as placed on trial, to be received at the next communion, making practically a church of thirty members.

“After celebrating the Lord’s Supper, a recess was taken till evening to hear the sermon. Following this came a delightful fellowship meeting, at which reports were given of the encouraging progress of the work in various parts of the field. One of the new deacons made an address of welcome which was admirable, and would have done credit to almost any similar officer in the United States. This man has made large sacrifices for the truth’s sake; but the most fanatical opposition and ‘boycotting’ have not succeeded in destroying his little business as storekeeper, because of his popular personal qualities, which, with the divine blessing,

still win their way. The other office-bearer, in his personal appearance, reminds one strongly of a worthy deacon of the Mount Vernon Church, Boston. While the number of youth and of women is not so large as in this city, there is a noble body of men who are capable of great usefulness; and bright hopes are entertained of this, the third church organized in our field—all within twelve months."

EL VALLE DE ZARAGOZA.

"From Parral Mr. Case and myself journeyed, in the former's buckboard, to the above-named place on the Conchos River, to become acquainted with, and carry instruction and cheer to, a band of believers who have been gathered by the labors, since last September, of one of our families that was constrained by persecution to leave this city in search of employment. We followed the old stage-road from Chihuahua City, now abandoned, which has degenerated in many places to a mere trail that in turn occasionally disappears or becomes impassable for wheels. It was not strange that we lost our way in the bright moonlight; but we were surprised, on returning, to go astray more seriously in broad daylight. To reach the river we descended a 'hill,' at least twelve miles in length, and which let us down two thousand feet.

"In a village of twelve hundred people, we found a company of fifteen or twenty, seven of them men—heads of families. Several of these own very respectable houses. The parlor of one of them, much larger than that of the missionary premises, was our place of worship in the evening, where for two hours the closest attention was given by forty or fifty persons, including many respectable hearers at door and windows, to our explanations regarding the chief points of our faith. During the afternoon previous some three hours were spent in more familiar converse with the brethren who came by twos and threes to meet us, in the dwelling of Juan de Dios Loya, wife and daughter, who now find even more difficulty than

before in making a living, but who will not leave the little flock so long as we cannot send them a shepherd. We were so deeply interested in what we found that Mr. Case arranged to come again on horseback in two weeks. 'John of God' Loya has been rechristened by his neighbors 'John of the Devil,' and the parish priest has just delivered a violent tirade against the Protestants, calling on the faithful to join him in 'driving them out of the town'—a discourse 'subversive of the public order,' as one leading man who heard it said to me. But we believe that the Good Shepherd will not allow these sheep to be lost, and will add many more to the number and give them a local fold. Yet, if scattered for a time by persecution, it will be, as elsewhere in Mexico, repeating early church history in Judæa: 'They that were scattered abroad went everywhere preaching the word.'"

SHOWING A SCIOPTICON.

"Returning to Parral, several days were given to the public presentation of a fine assortment of views by means of my sciopticon. The mayor of the city, who has shown friendliness in past years, cordially lent his aid, and secured an invitation to show the views in the elegantly furnished *salon* of the 'Casino,' the aristocratic clubhouse of the city. About one hundred gentlemen and ladies were present. For the following two evenings the theatre was secured at a low rent; and, by order of the mayor, two hundred or more of the school-children accepted the offer of free admission. Another two hundred paid a small fee, meeting the extra expenses. According to custom, a band of music was engaged to play for an hour at the doors before the performance began, and the numerous venders of cakes and candies were promptly gathered about to gain a few pennies from the crowd. The principal feature of the exhibition is a series of views illustrative of the life of Christ, giving a fine opportunity for quoting passages of Scripture to a people generally ignorant of the Word."

Notes from the Wide Field.

AFRICA.

THE CONGO MISSION.—The English Baptist Congo Mission does not confine its operations to the banks of the river. Indeed it began its work in the interior of Angola, at the capital city, San Salvador. Of late little has been heard about the mission in the interior because of the greater energy devoted to the stations that could be reached by water. Now, however, we have reports from San Salvador of a most hopeful character. In December last special services were held on the arrival of reinforcements from England, and the result has been that over one hundred persons have given in their names as having decided to follow Christ. No doubt is entertained as to the sincerity of most of these. Several of the chief men, several of the king's wives, and about a dozen of the older lads are among the number. Many have brought their fetiches as a token of their having forsaken their old faith. The last reports, dated January 5, indicate a continued progress of this revival.

EAST AFRICA.—Our readers will remember the accounts of Mandara, a chief in the vicinity of Mount Kilima Njaro, who treated Thomson, the explorer, as well as the missionaries of the English Church Missionary Society, so roughly, and who has been regarded as the great opponent of all foreigners in that region. Rev. Mr. Shaw, of Frere Town, now reports that in an interview with Mandara he remonstrated with him in regard to his treatment of foreigners and explained some of the causes which had awakened his antipathy, after which Mandara appeared satisfied and said: "It will be all right now." It is to be hoped that he will be steadfast in his better purpose. At Taita matters look much more promising. Instead of opposition, Mr. Wray finds the people ready to assist him and desirous of being taught. At one place the natives gathered about him, saying, "Go on; teach us about God, and we will sit here all night." Mr. Wray has been able in several instances to prevent bloodshed, and many of the people have given up their heathen customs.

ZANZIBAR AND PORTUGAL.

THE territorial disputes on the eastern coast of Africa are leading to some serious difficulties, especially in connection with Zanzibar. The Commission, which settled certain points, defining the territory on the east coast, drew a line on the Rovuma River, separating the Portuguese and the Zanzibar territories. The acts of the Commission were guaranteed by Germany, France, and Great Britain; but recently Portugal has insisted upon removing her line northward, and she has bombarded the sultan's settlement at Tungi Bay and has seized one of his vessels engaged in the coast trade. The singular part of this is that Germany seems to sanction the proceedings of Portugal and that all Portuguese subjects at Zanzibar have been placed under the protection of the German flag. The result has been that property at Zanzibar has fallen fifty per cent. in value, and persons with capital, who had come thither for the purpose of opening an African trade, have withdrawn. Mr. Stanley is reported as being much disgusted over the state of affairs at Zanzibar and the decrease of British prestige in that region.

EVANGELICAL WORK IN JAPAN. — 1886.

THE statistics of missions in Japan and of native work connected therewith, for the year 1886, have been prepared for the Evangelical Alliance of Japan by Rev. Henry Loomis, of the American Bible Society, to whom we are indebted for a copy. The

table is one of extraordinary interest, as indicating the progress of evangelical work within the empire. We give the table here with some condensation, adding thereto a column for the "wives of missionaries," who constitute an important part of the Christian force now laboring for the evangelization of Japan. The figures in this table vary, in some instances, from others we have, and we suspect that in enumerating the churches, those in the Northern Japan Mission of the American Board were overlooked. But in most particulars the figures are much more recent than any we have seen. It will be noticed that all the Presbyterian societies working in the empire, saving only the Cumberland Presbyterians, report their native work under the heading of the "United Church of Christ in Japan." The Society for the Propagation of the Gospel declining to furnish their statistics, some of the figures of this mission are estimates:—

NAME OF MISSION.	Commenced.	Male Missionaries.	Wives.	Other Workers.	Whole number Missionaries.	Stations.	Out-stations.	Organized Churches.	Converts, 1886.	Members.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Native Contributions in yen.*
American Presbyterian Ch.	1859	13	13	17	43	5	35	55	1,118	5,472	3	43	28	25	9,926.23
Reformed Ch. of America . .	1859	10	10	4	24	3	15								
United Pres. Ch. of Scotland (United Ch. of Christ in Jap.) . .	1874	3	3	..	6	1	5								
Reformed Ch., U. S.	1879	3	2	2	7	2	6								
Presbyterian Ch., U. S.	1885	2	1	..	3	1	..								
Women's Union M. S., U. S. . .	1871	..	..	4	4	1	..	7	94	300	..	..	..	..	22.04
Cumberland Pres. Ch.	1877	2	2	5	9	2	7								
Am. Protestant Epis. Ch. . . .	1859	12	9	4	25	3	30	5	159	229	1	8	2	35	414.77
Ch. Missionary Society	1869	12	10	2	24	5	6	12	170	655	1	18	..	12	793.62
So. for the Prop. of Gospel . .	1873	7	4	1	12	2	..	2	26	325	..	..	..	3	200.00
So. for Promoting Female Ed. .	1877	..	..	1	1	1	..	..	..	..	..	..	..	..	..
American Baptist Church . . .	1860	7	7	6	20	5	14	9	114	518	1	13	3	23	449.29
English Baptist Church	1879	2	1	..	3	1	10	2	61	130	..	..	1	4	65.00
Disciples	1883	3	2	2	7	1	1	..	24	44	..	..	..	1	7.00
Am. B'd of Com. for For. M. Independent Native Ch's	1869	19	17	17	53	5	34	31	888	4,017	1	35	24	16	10,269.33
								4	133	319	..	..	..	..	1,000.00
Am. Methodist Epis. Ch. . . .	1873	14	4	13	41	6	44	49	600	1,944	2	34	26	23	1,448.20
Canada Methodist Church . . .	1873	8	6	5	19	2	3	12	147	689	..	..	5	12	903.04
Evangelical Ass'n of N. A. . . .	1876	5	5	1	11	1	1	4	33	149	1	6	4	8	286.74
Protestant Methodist Ch. . . .	1880	1	1	2	4	1	..	1	5	13	..	2	..	1	..
Am. Meth. Epis. Ch. (South) . .	1886	3	3	..	6	1	..	..	1	3	..	..	..	..	..
Gen. Evan. Prot., Ger. Swiss . .	1885	1	1	..	1	1	..	..	7	..	..	..	..	..	..
Society of Friends, America . .	1885	1	1	..	2	1	..	..	..	..	..	..	..	..	..
Total, 1886		128	111	85	324	50	211	193	3,640	14,815	11	169	93	166	26,866.01
Increase, 1886		18	14	11	43	5	46	25	† 525	3,137	2	67	33	53	2,721.81

* A yen is eighty-three cents in gold.

† More than last year.

TWENTY-FIVE YEARS IN MADAGASCAR.

IT was twenty-five years ago on August 16 last that Radama II was proclaimed king of Madagascar in place of his mother, Ranavalona, who for thirty-three years had used all her authority to crush out the Christian religion within her kingdom. One of the first acts of Radama was to assure his people that they might openly profess the Christian religion, and multitudes of people, many of whom were supposed to be dead, began to come from their hiding-places, and the joy of the people was unbounded. The whole night was spent in prayer and praise. The Rev. William E. Cousins, of Antananarivo, in an article in *The Chronicle* of the London Missionary Society, traces

the progress of the twenty-five years since Madagascar was reopened, and the story is exceedingly interesting. When the first mission was broken up in 1836, the communicants were supposed to number about two hundred. Shortly after the reopening (1862) there were between five and seven thousand "Christians"; five years later there were 92 congregations, 101 pastors, besides 437 preachers, 5,255 church members, and somewhat more than twice that number of adherents. A very rapid increase occurred within the next two years, the number of the congregation increasing to 468, the church members to 10,546, and the adherents to 153,000. According to the last annual report of the London Society there were 761 pastors and 5,226 preachers not ordained, 60,781 church members, and 199,283 adherents. This progress is most extraordinary. Twenty-five years ago, on the arrival of the great missionary reinforcement, after the reopening of the country, there were but three city congregations and twenty small gatherings in different towns and villages. Now the province of Imerina, which is the central and most populous province, is dotted with chapels and school-houses, many of them of brick and some of them very attractive architecturally. The improvements in the external appearance of the cities and towns is most marked. It was in 1820 that the Malagasy began to read and write their own language, which the first missionaries had reduced to writing. Twenty-nine octavo pages are now required simply to give the titles of books in the Malagasy language. Most of these publications are schoolbooks and religious manuals, but there is quite a large selection of miscellaneous publications. Educational work in the islands has progressed with great rapidity. There are now 140,000 scholars enrolled in the Protestant schools. In these missionary institutions a large number of the higher officials of the empire have received their education. Madagascar is indeed a signal illustration of the power of the gospel to elevate and save a people.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For young converts in mission fields, especially for those in West Central Africa, that they may be steadfast under persecution, and may hold firmly to their purpose to proclaim the gospel to those about them. (See pages 184 and 205.)

DÉPARTURES.

March 26. From New York, A. H. Webster, M.D., and wife, to join the West Central African Mission; also, Miss Annie McMahon, to join the Zulu Mission.

April 7. From Boston, Rev. George C. Knapp and wife, and Rev. Willis C. Dewey and wife, returning to the Eastern Turkey Mission.

April 9. From New York, Rev. Edward Riggs and wife, returning to the Western Turkey Mission.

ARRIVAL IN THE UNITED STATES.

March 21. At San Francisco, Miss F. A. Gardner, of the Japan Mission.

ARRIVAL AT STATION.

March 10. At Kyoto, Japan, Rev. J. D. Davis, D.D.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A native pastor's work in India. (Page 190.)
2. New churches in Northern Mexico. (Page 195.)
3. Revival at Bansko, Bulgaria. (Page 188.)

4. From Smyrna and Marsovan. (Page 189.)
5. The schools of Osaka, Japan. (Page 193.)
6. A Young Men's Christian Association in Japan. (Page 194.)
7. Remarkable awakening at Bailundu, West Africa. (Pages 184 and 205.)
8. Several special calls. (Pages 175, 180, and 182.)
9. The simultaneous meetings in London. (Page 181.)

Donations Received in March.

MAINE.

Aroostook county.	
Presque Isle, Cong. ch. and so.	5 00
Cumberland county.	
Cumberland Centre, Cong. ch. and so.	25 00
Harpwell, Cong. ch. and so.	23 00
Portland, C. A. Brown, for Japan,	10 00—58 00
Lincoln and Sagadahoc counties.	
Bath, A memorial gift from a daughter,	10 00
Penobscot county.	
Bangor, 1st Cong. ch. and so., 22.57;	
H. F. Hanson, M.D., 3,	25 57
Brewer, 1st Cong. ch. and so.	7 75
Hampden, Cong. ch. and so.	8 00—41 32
York county.	
South Berwick, Cong. ch. and so., to const. HUGH LEWIS, H. M.	150 00
	264 32

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, Ev. Cong. ch.	4 57
Keene, 1st Cong. ch.	32 25—36 82
Coös county.	
Gorham, Friends,	10 00
Grafton county.	
W. Lebanon, Cong. ch. and so.	24 44
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, E. D. Boylston, 50; Memorial gift by L. F. B., 100,	150 00
Goffstown, An offering,	10 00
Manchester, Franklin-st. ch.	122 79—282 79
Merrimack county Aux. Society.	
Concord, 1st Cong. ch. and so.	37 00
Penacook, Cong. ch. and so.	24 37—61 37
Rockingham county.	
Kensington, Cong. ch. and so.	14 00
Stratham, A friend,	00—15 00
Strafford county.	
Durham, Cong. ch. and so.	56 40
	86 82
Legacies.—Claremont, George N. Farwell, by J. L. Farwell and William Buck, Ex'rs,	
Hollis, John C. Jewett, by E. J. Colburn, Ex'r,	500 00
Milford, William Gilson, by Miss H. Juliette Gilson, Ex'x,	500 00
	300 00—1,300 00
	1,786 82

VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	70 43
Orwell, Cong. ch. and so.	30 09—100 52
Bennington county.	
Bennington, 2d Cong. ch. and so.	20 19
Peru, Rev. A. B. Peffers,	5 00—25 19
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoes Falls, Cong. ch. and so.	16 00
St. Johnsbury, No. Cong. ch.	5 00—21 00
Essex county.	
Granby and Victory, Cong. ch. and so.	3 18

Franklin co. Aux. Society. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so, 7; S. M. Hulbert, 5,	12 00
Swanton, H. Stone and family,	5 00—17 00
Orange county.	
W. Randolph, Cong. ch. and so., to const. B. T. LOMBARD, H. M. Williamstown, "C. C. B.,"	100 00
	4 50—104 50
Orleans county.	
Barton, Cong. ch. and so.	17 25
Brownington and Barton Landing, Cong. ch.	14 40
E. Coventry, Mrs. P. H. Plastridge,	2 00
Lowell, Cong. ch. and so.	4 20
Newport, Cong. ch. and so.	12 50
Troy, Cong. ch. and so.	3 25—53 60
Rutland county.	
Clarendon, Mrs. N. J. Smith,	5 00
Fair Haven, 1st Cong. ch.	28 72
Rutland, Mrs. William N. Sherman, to const. JOHN A. MEAD, H. M.	100 00—133 72
Windham county Aux. Soc. H. H. Thompson, Tr.	
Townshend, Cong. ch. and so.	18 66
W. Brattleboro', Cong. ch. and so.	15 52
Westminster, Cong. ch. and so.	18 00
Westminster West, Soc. Morals and Missions,	47 65—99 83
Windsor county.	
Pomfret, Friends,	25 00
Quechee, Rev. N. F. Carter,	5 00
Springfield, Cong. ch. and so.	725 50—755 50
	1,314 04

Legacies.—St. Johnsbury, Luke Spencer, add'l,	
	50 00
	1,364 04

MASSACHUSETTS.

Barnstable county.	
Woods Holl, 1st Cong. ch. and so.	21 22
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 78
Housatonic, Rev. E. J. Giddings,	25 00
Lenox, Cong. ch. and so.	15 00—49 78
Bristol county.	
Fall River, Central Cong. ch.	82 25
Taunton, Union ch. and so.	29 66—111 91
Brookfield Ass'n. William Hyde, Tr.	
Southbridge, Cong. ch. and so.	101 41
Essex county.	
Andover, South ch., 90.92; 1st Christian ch., 58.31; West ch., 50; Rev. F. W. Greene, 19.25,	218 68
Lawrence, South Cong. ch.	5 78—224 46
Essex county, North.	
Amesbury, Un. Ev. ch.	3 86
Bradford, Mr. and Mrs. Warren Ordway, to const. LILLIAN HILTON, H. M.	100 00
Georgetown, 1st Cong. ch.	35 48
Newburyport, No. Cong. ch.	11 00—150 34
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch. and so., 469.63; do. m. c., 24.07,	493 70
Gloucester, Lanesville Cong. ch.	22 05
Rockport, 1st Cong. ch.	14 77
Salem, Friends, for work in care of Dr. Hamlin,	11 25—541 77

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Cong. ch. and so.	5 00
Greenfield, 2d Cong. ch.	44 32
Sunderland, Mrs. E. M. Smith, for work of Nellie Bartlett,	7 00—56 32
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chester, 2d Cong. ch. and so.	5 71
Holyoke, 2d Cong. ch. and so.	92 77
Mitteneague, Cong. ch. and so.	19 32
Monson, Cong. ch. and so.	27 44
Palmer, 1st Cong. ch. and so.	5 38
Southwick, Cong. ch. and so.	2 15
Springfield, Memo. ch., 124; North ch., 39.07; Olivet ch., 31.08;	194 15
Westfield, 1st Cong. ch., 6.19; 2d Cong. ch., 32.61,	38 80
West Springfield, Park-st. ch.	10 00—395 72
Hampshire co. Aux. Society.	
Amherst, Mrs. R. A. Lester, for buildings at Baindir,	50 00
Hadley, 1st Cong. ch. and so.	10 90
West Hampton, Cong. ch. and so.	46 47—107 37
Middlesex county.	
Bedford, Cong. ch. and so.	22 15
Lexington, Hancock ch. (of which 40.50 for catechist),	53 00
Lowell, Pawtucket ch., add'l,	1 00
Malden, 1st Cong. ch.	65 00
Maplewood, Cong. ch., m. c., 13.11;	18 11
Miss S. Marston, 5,	18 11
Newton, Eliot ch. and so., 145;	148 00
North Village ch., 3,	118 33
Newton Highlands, Cong. ch. and so.	5 56
Somerville, Franklin-st. ch., m. c.	369 26
South Framingham, South Cong. ch.	10 00
Stoneham, Cong. ch. and so.	5 05
W. Somerville, Cong. ch. and so.	58 79—874 25
Winchester, 1st Cong. ch. and so.	14 25
Middlesex Union.	
Townsend, Cong. ch. and so.	1 85—16 10
Tyngsboro, Evang. ch.	231 35
Norfolk county.	
Dedham, 1st Cong. ch.	10 00
Hyde Park, Mrs. Butler and her children, for work in Africa,	152 00
Wellesley Hills, Cong. ch. and so., 72; "D," 80,	75 00—468 35
"Norfolk county," B. M.	34 00
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	5 00
Plymouth county.	
Bridgewater, A friend,	20 00
Campello, A friend,	12 00
Kingston, Mayflower ch. and so.	10 00—47 00
Marion, S. D. Hadley,	
Suffolk county.	
Boston, Old South ch., 3,730; do., for evang. work in Japan, 500;	7,904 19
Park-st. ch., 3,062; Eliot ch., 87.19; Mt. Vernon ch., Mrs. E. C. Parkhurst, 25; "E" and "M. A.," a thank-offering, 500,	35 00—7,939 19
Chelsea, 1st Cong. ch.	
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	60 00
Douglas, A friend,	10 00
Northboro', Ev. Cong. ch.	60 00
Shrewsbury, Cong. ch. and so.	45 73
West Boylston, 1st Cong. ch. and so.	13 90
Worcester, Union ch. and so., 115.57; Salem-st. ch., 41.60; Summer-st. ch., 16.50,	173 67—363 30
—, A friend, to const. Rev. CLARENCE EDDY, H. M.	50 00
	11,552 49
Legacies.—Boston, Hollis Moore Memorial Trust, by Rev. E. K. Alden, Residuary Legatee,	
Spencer, Lucy Prouty, by David Prouty, Ex'r,	8 00
	4,000 00—4,008 00
	15,560 49

RHODE ISLAND.

Central Falls, Cong. ch. and so.	42 00
Legacies.—George W. Angell, by Rev. Thomas Laurie, Ex'r,	
	4,094 75
	4,136 75

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	90 30
Easton, Cong. ch. and so.	1 00—91 30
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	40 00
E. Granby, Cong. ch. and so.	6 00
Enfield, 1st Cong. ch. and so.	125 00
Glastonbury, 1st Cong. ch., 297.65;	
William S. Williams, 200,	497 65
Hartford, Asylum Hill ch., Rev. W. H. Moore, 50; Win-ave. ch., 17,	67 00
New Britain, La. Aux. Cen. ch., 15;	
Anna C. Walker, for work of Rev. A. Fuller, 16,	31 00
Suffield, Cong. ch. and so.	8 00—774 65
Litchfield co. G. M. Woodruff, Tr.	
Hitchkissville, Mrs. R. P. Judson,	5 00
New Preston, Rev. Henry Upson,	5 00
Thomaston, Cong. ch. and so.	73 35
Woodbury, North Cong. ch.	44 00—127 35
Middlesex co. E. C. Hungerford, Tr.	
Haddam Neck, Cong. ch. and so.	3 00
Killingworth, Cong. ch. and so.	17 00—20 00
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	132 50
New Haven, Davenport ch., to const. G. T. SMITH, H. M., 100;	
Howard-ave. ch., 45; Central ch., m. c., 15.70; United ch., m. c., 9,	169 70
Prospect, Cong. ch. and so.	14 00—316 20
New London co. L. A. Hyde and H. C. Learned, Trs.	
Hanover, Cong. ch. and so.	5 00
Lebanon, Goshen ch. and so.	36 20
New London, 1st Ch. of Christ, 14.62; A friend, 50,	64 62
Salem, Cong. ch. and so.	16 00—121 82
Tolland county. E. C. Chapman, Tr.	
No. Coventry, La. Soc. of Cong. ch., with other dona., to const. H. M. KINGSBURY, H. M.	72 05
Windham county.	
Westford, Mrs. S. S. Stowell,	10 00
	1,533 37
Legacies.—Harwinton, Mrs. S. B. Hayes, add'l,	
	8 60
	1,541 97

NEW YORK.

Auburn, "A. E. S."	15 00
Brooklyn, Puritan Cong. ch.	50 00
Clifton Springs, Mrs. M. R. Harrington, for educa. work at Harpoot,	25 00
E. Albany, Cong. ch. and so.	14 88
Fairport, A. M. Loomis,	10 00
Fredonia, Mrs. J. Hamilton, Jr.	5 00
Gilbertsville, A. Wood,	10 00
Lawrenceville, L. Hulburd,	5 00
Miller's Place, Mt. Sinai ch.	13 41
New York, Broadway Taber, Y. L. F. M. Soc., for library Kyoto T. sch., 300; Olivet ch. Mis. Asso., 50;	
Mad.-sq. Presb. ch., Charles Taylor, 25; A friend, 200; H. R. Munger, 100; Soc. Inquiry Un. Theol. Sem., 26.75,	701 75
Orient, Cong. ch. and so.	13 58
Rutland, 1st Cong. ch. and so.	11 00
Union Falls, F. E. Duncan,	10 00—884 62
Legacies.—New York, William C. Hunter, by Mrs. F. A. Hunter, Ex'r,	
Perry, Martha B. Sheldon, by M. A. Barber, Ex'r, 2,045.72; less expenses, 55.08,	279 63
	1,990 64—2,270 27
	3,154 89

PENNSYLVANIA.

Braddock, T. Addenbrook,	10 00
Montrose, Two friends,	10 00
Philadelphia, Central Cong. ch.	331 43—351 43

NEW JERSEY.

Chester, 1st Cong. ch.	13 00
Newark, F. M. P.	3 00—16 00

MARYLAND.

—, A friend,	100 00
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VIRGINIA.

Milboro', J. E. Huntington,	10 00
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FLORIDA.

Gorgiana, Mr. and Mrs. F. W. Munson,	2 00
Oak Hill, Rev. E. G. Hicks,	5 00—7 00

TENNESSEE.

Nashville, Fisk University, for a bell for Africa,	52 75
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TEXAS.

Dallas, 1st Cong. ch.	70 75
San Antonio, A friend,	3 00
Uvalde, Hensley & Beaumont,	40 00—113 75

ALABAMA.

Talladega, Cong. ch.	4 30
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OHIO.

Cleveland, Euclid-ave. Cong. ch., 150;	
Franklin-ave. Cong. ch., 18.03,	168 03
Delaware, Rev. John H. Jones, to const. Rev. W. J. EVANS, Rev. J. B. DAVIES, and Rev. D. M. LEWIS, H. M.	150 00
Hudson, William C. Webster,	10 00
Lyme, Cong. ch.	36 14
Newark, Plymouth Cong. ch.	10 00
No. Monroeville, 1st Cong. ch.	12 33
Paddy's Run, Cong. ch.	30 00
Rootstown, 1st Cong. ch.	15 37
Sandusky, 1st Cong. ch.	15 16—447 03

INDIANA.

Fort Wayne, Plymouth Cong. ch.	21 50
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ILLINOIS.

Canton, Cong. ch.	33 50
Chicago, Plymouth ch., 39.41; U. P. ch., m. c., 10.14; West.-ave. ch., 8.56,	58 11
Dover, Cong. ch.	25 00
Galesburg, 1st Ch. of Christ,	100 16
Greenville, Cong. ch.	3 83
Kewanee, Cong. ch.	105 00
Lyonsville, Cong. ch.	7 79
Ottawa, 1st Cong. ch., J. G. Nattinger,	10 00
Pittsfield, Cong. ch., Mis. Soc.	10 00
Polo, Mrs. R. M. P., mem. Rev. R. M. Pearson,	10 00
Providence, Cong. ch.	23 45
Quincy, Mr. and Mrs. J. Perry,	10 00
Rochelle, C. F. Holcomb,	20 00
Rockford, 1st Cong. ch.	103 36
Somonauk, W. M. S.	5 75
Sterling, Cong. ch.	51 35—577 30

MISSOURI.

Brookfield, O. Knudson,	10 00
Kansas City, Clyde Cong. ch.	32 98
La Grange, Rev. J. Reuth,	2 00
St. Louis, Pilgrim Cong. ch.	325 00—369 98

MICHIGAN.

Essexville, Cong. ch.	5 00
Kalamazoo, 1st Cong. ch.	10 00
Muskegon, Cong. ch.	34 76
Pierport, Cong. ch.	3 00
Romeo, Miss M. A. Dickinson,	50 00
St. Clair, Cong. ch.	33 00
St. Joseph, by Rev. J. V. Hickmott,	250 00
Stockbridge, Mrs. R. W. Reynolds,	3 00
Webster, 1st Cong. ch.	14 00—402 76

WISCONSIN.

Arena, Cong. ch.	5 00
Appleton, 1st Cong. ch.	39 62
Black Earth, Cong. ch.	5 00
Platteville, Cong. ch.	37 50
Pleasant Hill, Presb. ch.	7 14
Salem, William Munson,	50 00
West Superior, Pilgrim Cong. ch.	8 00—152 26

IOWA.

Alta, J. C. Heywood,	75
Ames, Cong. ch.	28 15
Chester Centre, Cong. ch.	15 47
Davenport, Cong. ch.	17 00
Des Moines, No. Park Cong. ch.	14 25
Genoa Bluffs, Cong. ch.	21 67
Kellogg, Cong. ch.	8 16
Magnolia, Cong. ch.	17 35
Manchester, Cong. ch.	27 25
Monticello, Henry D. Smith,	10 00
Polk City, Friends,	1 00—161 05

MINNESOTA.

Glyndon, Cong. ch.	10 32
High Forest, Cong. ch.	3 05
Hutchinson, Cong. ch.	6 00
Minneapolis, Plymouth Cong. ch., 39;	
Silver Lake ch., 12; E. S. Jones,	
100; "In memoriam," 50,	201 00
Rochester, Cong. ch.	39 22
Sleepy Eye, Rev. S. M. McNeill,	5 00
Stewart, A family concert,	5 00
Stewartville, Cong. ch.	1 75—271 34
Legacies.—Mrs. L. H. Porter, by Rev. S. F. Porter, Ex'r,	200 00
	471 34

KANSAS.

Council Grove, Cong. ch.	12 20
Hiawatha, Cong. ch.	14 50
Ottawa, 1st Cong. ch.	80 00
Topeka, Students of Wash. College,	3 00
Wabunsee, 1st Cong. ch.	5 00—114 70

NEBRASKA.

Blair, Cong. ch.	4 08
De Witt, Cong. ch.	2 00
Edgar, S. F. Pomeroy,	10 00
Exeter, 1st Cong. ch.	7 50
Indianola, 1st Cong. ch.	19 73
Lakeside, Cong. ch.	4 00—47 31

CALIFORNIA.

Los Angeles, Rev. L. D. Chapin and wife, with other dona., to const. EDWARD D. CHAPIN, H. M.	50 00
San Francisco, 1st Cong. ch.	201 10
Santa Cruz, Cong. ch.	10 00
Woodland, Cong. ch.	10 00—271 10

DAKOTA TERRITORY.

Dawson, Cong. ch.	6 00
Ipswich, Cong. ch.	5 57
Tappen, Cong. ch.	1 50—13 07

WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch.	25 00
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DOMINION OF CANADA.

Province of Ontario.
Lindsay, D. J. McIntyre, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Adams, m. c., 31.05;
Itafamosa, m. c., 4.01, 35 96
Bulgaria, Samokov, Evang. ch., for
Bohemia, Constantinople, and Africa, 36 96
Central Turkey, A missionary and his
wife, 25 00
Italy, Florence, A friend, 50 00
Sandwich Islands, Honolulu, Mrs.
L. B. C., from sales of memorial, 50 00—197 92

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 8,583 00
For Miss Farnham's school at Ada-
bazar, 100 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer, 5,000 00

For Miss Ingersoll, medical outfit, 140;
housekeeping outfit, bal. 50; salary
to Dec. 31, 1887, 150, 340 00—14,023 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Milltown, 1st Cong. Sab. sch. 65 00
NEW HAMPSHIRE. — New Boston, Presb. Sab. sch. 30 00
VERMONT. — Barton, Cong. Sab. sch., 6;
Dummerston, Cong. Sab. sch., 15; New
Haven, Cong. Sab. sch., for Mr. Barton's
work, 14; Rutland, Cong. Sab. sch., 58.69,
MASSACHUSETTS. — Auburn, Cong. Sab. sch.,
for Fochow, 20; Auburndale, Y. L. M.
Soc., for student in Pasumalai seminary, 50;
Leverett, 1st Cong. Sab. sch., 9.50; Mrs.
Field's Sab. sch. class for pupil at Kusaie,
4.75; Warren, Cong. Sab. sch., for student,
East. Turkey, 39, 123 25
CONNECTICUT. — Meriden, Y. P. S. C. E.,
1st ch. 15 00
NEW YORK. — Brooklyn, Puritan Sab. sch. 34 46
ALABAMA. — Talladega, Cong. Sab. sch. 20 49
OHIO. — Conneaut, Cong. Sab. sch., 10;
Madison, Central Sab. sch., 25; Toledo,
Y. P. Mis. Soc., 1st ch., 30, 65 00
ILLINOIS. — Englewood, 1st Cong. ch. and
Y. P. Soc. C. E., for student in Ahmednagar,
70.90; Plano, Cong. Sab. sch., 1.21, 72 11
IOWA. — Kellogg, Y. P. S. C. E., 1.35; Keokuk,
Cong. Sab. sch., 11.33; Magnolia,
Cong. Sab. sch., 5; Newton, Y. P. S. C. E.,
for work of Miss Wright, 10.78, 28 46
WISCONSIN. — Janesville, Cong. Sab. sch., 20;
Kenosha, 1st Cong. Sab. sch., 15, 35 00
MINNESOTA. — Minneapolis, Through Mrs.
H. L. Chase, for Nellie Bartlett's kinder-
garten, 5 00
COLORADO. — Boulder, Cong. Sab. sch., for
Madura, 10 00
597 46

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Harpswell, Cong. Sab. sch., 2;
Machias, Cong. Sab. sch., 1; Monson, Mis-
sion circle, 5; Portland, Williston Sab. sch.,
7.60, 15 60
NEW HAMPSHIRE. — Kensington, Cong. ch.,
100; Mt. Vernon, Friends, 2.10; No.
Weare, 9 children, 1; Swanzey, Cong. Sab.
sch., 3.40; Wilton, class of young ladies,
2.30, 8 90
VERMONT. — Springfield, Cong. ch. and so, 7 50
MASSACHUSETTS. — Florence, H. K. Burr, 10;
Framingham, Plymouth Sab. sch., 7; Law-
rence, Chil. of South ch., 1.25; Medfield,
Minnie S. Whitney, 3; North Middleboro,
Harry S. Pratt, soc.; South Deerfield, Two
boys, 200; West Brookfield, Cong. Sab.
sch., 5; Wollaston, Cong. Sab. sch., 2, 28 95
RHODE ISLAND. — Providence, Harvey N.
Davis, 1 00
CONNECTICUT. — Danbury, Mis. Band, 2d ch.,
8.25; East Hartford, 1st Cong. Sab. sch.,
11; Stony Creek, Cong. Sab. sch., 2.30;
Windham, Cong. Sab. sch., 5, 26 55
NEW YORK. — Puritan, Cong. Sab. sch. 2 00
PENNSYLVANIA. — Braddock, 2 children, 60
OHIO. — Mt. Vernon, Cong. Sab. sch., 10;
Wakeman, Cong. Sab. sch., 8.45, 18 45

ILLINOIS. — Aurora, N. Eng. Cong. Sab. sch.,
600; Lake View, Ev.-ave. Cong. Sab. sch.,
11; Lombard, Cong. Sab. sch., 7; Princeton,
Birthday-box, 1.71, 20 31
MICHIGAN. — Detroit, Mount Hope Mission, 2 00
WISCONSIN. — Janesville, Cong. Sab. sch. 10 00
IOWA. — Red Oak, Cong. Sab. sch., 4.60;
Tipton, Light Bearers, 5, 9 60
CALIFORNIA. — Farmington, Friends, 2; West-
minister, Cong. ch., 1.15, 3 15
CANADA. — South Caledon, Cong. Sab. sch. 2 00
AFRICA. — Bailundu, Rev. W. M. Stover, 2;
Benguella, Fred. W. Walter, 67c, 2 67
159 28

Donations received in March, \$34,604 95
Legacies received in March, 11,931 62
\$46,536 57

Total from September 1, 1886, to
March 31, 1887: Donations, \$201,680.13;
Legacies, \$47,464.65 = \$249,144.78.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

CONNECTICUT. — Pomfret Centre, Mrs. D. C.
Ripley, 25; Miss J. T. Ripley, 25; Mrs.
Fowler, 25; —, A friend, 20, 95 00
NEW YORK. — Newburg, A. Armstrong, 2;
New York, Miss Lizzie Cockcroft, 50;
Poughkeepsie, "Diamond earrings," pre-
sented by Marimos Hanum, of Marsovan,
and purchased by John F. Winslow, 50; 1st
Presb. Sab. sch., 50; Dr. and Mrs. Brayton,

25; Ladies of Cong. ch., 20; A friend, 5, 202 00
MISSOURI. — Kansas City, Dr. E. W. Schaut-
fler, 25 00
ILLINOIS. — Chicago, Dr. Shakinian, 5 00
327 00
Previously received, 545 79
872 79

FOR YOUNG PEOPLE.

THE DAYDAWN IN BAILUNDU.

BY MRS. BERTHA D. STOVER.

[This mission, begun in 1880, expelled in 1884, and resumed alone in a few months by Mr. and Mrs. Sanders, has from the first gathered about it a number of lads as workers and as pupils. They have proved intelligent and affectionate, but it was not until November, 1886, that Mr. and Mrs. Stover, who have had sole charge of them for a year, began to see undoubted signs that the truth had taken root in their hearts. The following paper, dated December 27, 1886, was received in Boston March 28, 1887.]

THE interest of our Sabbath and midweek service, as well as the number of attendants, has steadily increased; young married men and women coming with the others. Old Chikulu, the chief of the village of Chilume, near us, was away from home when the boys took the decided stand for Christ. We trembled for them when he should return. He found the girls, eight of them, asking a blessing on their food, praying, and singing. He tried to stop it by curses and threats, but when he found they would not give it up, he said: "Well, if the whole village are going to accept this, we might as well let them alone!"

He wanted a new roof put on his "spirit-house" and ordered the boys to do it. But they refused, and instead of beating them, as he once would have done, he said: "Well, let it go then." And the boys were much encouraged at the quiet, respectful manner in which he listened to one of their number, Esuvi, as he presented the truth to him, urging him to accept it. Heretofore, if he could not make them stop talking, he would rush from the hut like a wild beast. On the following Sabbath more than seventy-five attended the preaching service in the morning and a large number in the afternoon. That began to alarm Chikulu, especially when one of the young men told the *citunda* (priest) that he might as well throw away the rubbish in his spirit-house, since Mr. Stover told them there was only one way to eternal life, and that was through Jesus Christ.

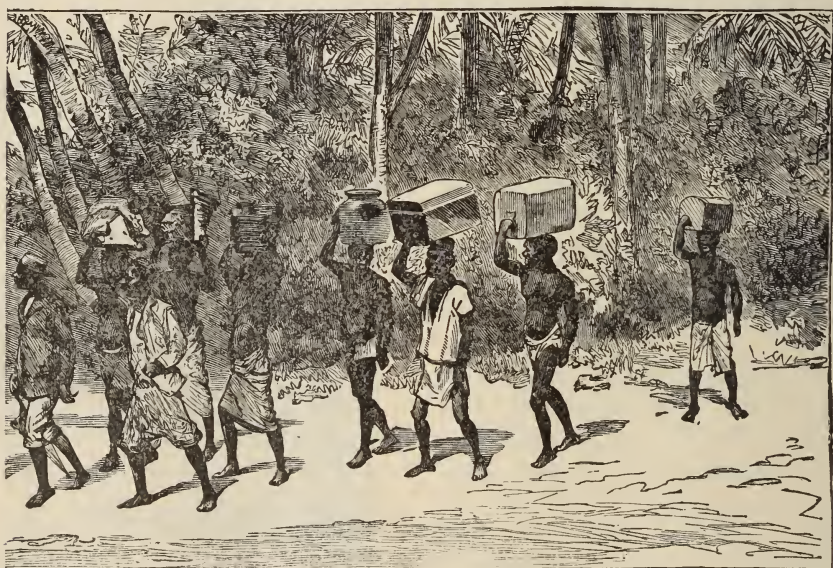
That week some rum came to the village, and then the poor women and children had to take all sorts of abuse. The boys, who are with us, escape much of it, but the poor girls are completely under the chief's power. Over twenty girls came to our Thursday prayer-meeting, and afterwards they were told that



IN BAILUNDU.

if they came again they would be tied up and beaten. On Saturday when our boys went to the brook to take their weekly bath, a lad came from the village and told them that the old chief was planning to seize and tie them up when they should go for their supper. They came home and Cato told me about it. "Shall you go?" I asked. "Yes," was the reply. "We have done nothing wrong and are not cowards!" So they went to the village in a body. Chikulu met them with a club and poured out his wrath upon them, threatening to banish them if they would not give up their religion. They remained firm, yet very quiet. When he found he could not frighten them, he turned upon the girls and dared any one of them to come here the next day, on pain of scourging and banishment.

The boys came home very sad but not angry. They said: "We will pray for him more than ever. Jesus is able to turn even his hard heart." The next day Nesoko was the only one of the girls to come. She said: "The hearts of the



TRAVELING IN AFRICA.

others were sore, sore ; but I could not stay away." The chief had gone to lay the matter before the king and the old men, and had again warned the women not to come to us. I took Nesoko to my room and together we prayed for the girls at the village. Poor child, she cried so that she could scarcely pray, but she thanked the Lord that she could come and learn of him, and prayed that he would give strength to the others to serve him with all their hearts. She spent the day with us and at night changed her clean Sunday suit for her old clothes and went home to meet her fate. I told her that if she was turned out of the village her home was here. Her eyes filled with tears.

But the chief had come home from the king quiet and mollified ; evidently he had not received much sympathy. He had meant to put a stop to Mr. Stover's going to hold a service at the king's village, as he had been doing, accompanied

by our boys. The king did not see fit to say they should not come, and when Mr. Stover spoke to the king himself about it, he said they might sometimes come and see him.

Last Wednesday when I went to the "Rocks," the place where the women pound their corn, one of the girls began at once to talk of our religion. Two women, wives of men who are most opposed to us, began to scoff. One of them said: "You are not like us. Your religion is good for you and our religion is good enough for us; we do not want yours." After a little more talk, in which I tried to tell her that there was one God and one Saviour who died for all men, and who commanded us to carry his words to all nations that *all* might have eternal life who believe on him, they would listen no longer, but began to pound their corn and sing so loud as to drown my voice.

A MISSIONARY MEETING.

A few weeks ago my husband had a missionary meeting, telling the children of the *Morning Star* and its work. They were wonderfully impressed. When he said that the missionaries in Micronesia had letters from their friends only once a year, while we have letters every month, they thought it was love indeed which would lead them to go there to carry the story of Christ. At the close, Mr. Stover asked if any one would like to give something to help that work. There was a hearty response from all. And what is better, an earnest desire is awakened in the hearts of the boys to carry the gospel to their own countrymen who have not yet heard of it. "Oh!" said one, "we want to learn to read *fast* that we may have the Bible to give to others." And since then the diligence with which they have attended to their studies is something good to see.



POUNDING CORN IN AFRICA.

As a result of that missionary meeting we have the value of twenty-three yards of cloth to send to the *Morning Star* fund. The boys on our place gave each a yard; other boys and girls gave chickens, corn, beans, mandioc root, etc., which we bought of them. And when we consider that a yard of cloth is worth as much to them as a dollar is to us, and how they begrudge a half-yard to buy themselves meat, and that a yard of cloth to a little girl here is equal to a new dress for a little girl in America, it seems no small thing that they have done, and for the first time too. I have often looked forward to this time. but it seemed so far in the future that I confess I was not prepared for it when it came.

One boy, a slave of Chikulu, who has no opportunity to earn cloth, brought a

little chicken worth only half a yard. He said 't was all he had and he wished 't was more. This same boy is one of our Christians and a good scholar, but he has very little time to come to school. When he watches the cattle, he drives them up to the mission premises in the morning, comes in and gets his reading-lesson and table on his slate, goes off into the woods and learns them, — then drives the cattle back, comes in, recites his lesson, and is off again. Such a boy will make something, I believe. Yesterday this boy, with two other slaves of Chikulu, was here as usual for the Sunday service. Chikulu came rushing in with a club, caught one of the boys by the neck, and was about to beat him. Mr. Stover made him let the boy go and told him to go outdoors. As he did not go, Mr. Stover took him by the arm and led him out, taking the club from him and telling him that if he wanted his slaves he must come and ask for them like a gentleman.

Oh, you can scarcely imagine the change in our boys! Their prayers for themselves and their friends are touching, but especially so are their prayers for



AN AFRICAN VILLAGE.

us missionaries, that we may have strength given us and power from God to learn this language and give the Bible to all this people. Cato prayed the other day that they might be like the usia-tree, which is never barren, but while some of the branches are bearing ripening fruit, others are putting out buds and blossoms. At Christmas we killed a calf and gave a dinner to more than forty. And this time it was Cato who asked the blessing! In the evening we had a tree for the twelve who stay with us.

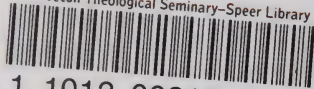
Oh, words cannot express our joy and happiness! All these persecutions only tend to make them stronger and to develop their characters. They are eager for the Bible. Mr. Stover reads to them from the New Testament every evening, but, not being satisfied with that, they say: "Cannot we have something to read in the morning?" So each day he translates and prints on his typewriter a portion of the Bible for them to read. Oh, if you could only see them yourself, the dear, dear boys and girls! We pray for wisdom and grace to guide them aright.

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